

*Bible
- selections.*

THE
HOLY SCRIPTURES
OF THE
Old and New Testament,

BY WAY OF ABSTRACT:

CONTAINING
WHAT IS MOST ESPECIALLY INSTRUCTIVE IN THE
HISTORICAL PARTS:

ALSO THE
MANY EDIFYING EXAMPLES AND DISCOURSES WHICH
ARE MET WITH IN THESE EXCELLENT WRITINGS.

Collected with much Care and Attention, with a view to Promote
the Reading and Knowledge of the Scriptures.

By JOHN KENDALL.

VOL. I.

L O N D O N:

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P R E F A C E.

THE Compiler of this Work would have it understood, that he only intends it as an Abstract or Epitome of the Bible; in which such parts are retained, as are, in an especial manner, instructive to young persons, and those who may wish to be informed of the contents of the Sacred Writings in a summary way. The genealogies of families are mostly omitted; with many circumstances occurring in the early ages of the world, which are not thought necessary to be included in this abridgment, as they would be a means of making the work too large; and might take away the use intended by it; which is to bring into view the good effects of a humble, circumspect walking in the fear of God, rather than to preserve the memory of such whose evil deeds had rendered them obnoxious to Divine justice.

A work of this kind is thought the more necessary, as it appears some teachers have declined the practice of reading the Bible in their schools; which neglect may be attended with sad consequences to the youth, by keeping those excellent records, with which they cannot be too early acquainted, out of their view. I would therefore propose this Abstract may be made use of in the schools of Great Britain, and in other countries, where the English is taught and understood. At the same time it is not intended to

superfede the reading of the Scriptures at large, by those who are come to an age of discernment.

I would not have it thought, that this Selection, or Abstract, is any ways occasioned by my not having a high esteem for all the other parts of these venerable records; which I compare to a mine of gold, from which rich treasure hath been taken from age to age; and yet much remains to be taken, for the benefit of succeeding generations: not in the wit and wisdom of man, but by the help of that good Spirit from whence they proceeded.

The attempts which have been made to invalidate the truth of these writings, I consider, as not proceeding from an increase of light and knowledge, as to things belonging to our best interest; but from the prevalence of a spirit which would undertake to judge on religious subjects, as they judge of all outward concerns, by the strength of human reason, and a natural understanding. What great mistakes are made when we form conclusions in our minds, concerning things which are above our comprehension, and reject them because they cannot be brought to the standard of our reason.

A certain writer says of the Scriptures, "Every succeeding age throws an increasing light upon these Sacred Writings; and contributes additional evidence to their Divine origin."

I have not confined myself to any Abridgment, or History of the Bible, which has been formerly published; but I selected such parts as appeared to me most suitable for the instruction and information of young people, and have endeavoured to connect the historical parts as much as I well could. Some small alteration is made as to words and expressions used in the common translation; and some words are taken from the marginal reading; but I have been

cautious

P R E F A C E.

cautious of making any alteration as to the sense of the text; which I believe is much agreeing with the original. Where it could be done safely I have endeavoured to avoid the frequent repetition of the word *and*. I often use the word *who* instead of *which*, and sometimes *will* instead of *shall*, as more agreeable to the present way of writing.

Some parts of the prophetic writings in the Old Testament are omitted, as also some points of doctrine in the New, as being above the capacity of youth: at the same time endeavours are used to retain all the parts which relate to the faith and practice of a Christian, and are needful for his constant remembrance.

In making this Abstract I have further had in view the benefit of religiously disposed persons, who may not have so much leisure as they wish for, to look into the Scriptures at large. It is thought, if those choice passages, which tend to promote piety and virtue, and a Christian life, are brought into view, upon first opening the volume, it might prove instructive and edifying to these, and a means of enriching their minds with what may tend to strengthen their faith in all the truths of the gospel.

Some short notes are added in different parts, which it is hoped will be acceptable to the reader. The several books are divided into chapters, for the convenience of reading, but not into verses, which might sometimes interrupt the sense.

It may be said of these writings, that they need no other testimony to recommend them than their own intrinsic value. It is to be lamented that they are so little read; and that many publications of the present time, such as romances and novels, with other books of entertainment, are so much in request; by which means the minds of people

people are filled with sentiments and ideas opposite to a true Christian spirit.

A certain writer thus expresses himself, concerning what is recommended in the Holy Scriptures:

“The virtues most strongly enjoined in Scripture, and
“by our progress in which we may best measure our advancement in holiness, are, the fear and love of God
“in Christ; love, kindness, and meekness towards our
“fellow-creatures; indifference to the possessions and events
“of this life, in comparison with our concern about eternal things; self-denial, and humility.”

The books of Proverbs and Ecclesiastes contain many precepts and maxims, which are fit to be remembered and thought of: it is wished they may be often read, both by young and old; as faithful monitors in our passage through a life filled with dangers; in which we want all the wisdom which comes from religious experience, as well as help from the writings and example of good men in times past.

It may be further noticed in this Preface, that all the testimonies of the prophets, which point out the coming of Christ in the flesh, as also his spiritual kingdom, to be established in the hearts of men and women, are carefully retained; as likewise the excellent truths which are frequently introduced, suitable to instruct and edify the church in every age. Many of the distinguishing doctrines of Christianity are contained in the book of Isaiah, so that the serious reader may be much comforted from the promises concerning the gospel times met with in this book.

But in the writings of the prophets it should be observed, that things divine, spiritual, and moral, are often exhibited by images taken from things natural, artificial, &c. in the way

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way of metaphor or allegory. Thus we find that cedars of Lebanon and oaks of Bashan are used by way of metaphor, for kings, princes, and those of the highest rank; mountains and hills, for kingdoms, republics, cities, towers, &c. also for defenders and protectors; ships of Tarshish, for merchants, and men enriched by commerce.

After these few premonitions and remarks, I shall only add, that my view in the present work has been to promote the reading of the Scriptures, and making them more useful. And my request to the Author of all good is, that his blessing may attend this labour of love, to the help and comfort of the religiously disposed, and all those into whose hands it may come, without any distinction as to names and professions of religion among men.

JOHN KENDALL.

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ABSTRACT FROM

The First Book of Moses,

CALLED

GENESIS.

I.

IN the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament; and it was so; and God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land, Earth; and the gathering together of the waters he called Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so, and the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for signs and for seasons, and for days and years. And let them be for lights, in the firmament of the heaven, to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth; which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth, after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

THESE

II.

* THESE are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens. And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every thing that creepeth upon the earth. And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed, to dress it and to keep it. And out of the ground, the Lord God made every tree to grow that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

And the Lord God said, It is not good for man to be alone; I will make him an help-meet for him. And the Lord God brought unto Adam every beast of the field, and every fowl of the air, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help-meet for him.

And the Lord God caused a deep sleep to fall upon Adam; and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, he made woman, and brought her unto the man. And Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man

* Before the time of Christ about 4000 years.

leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

So God created man in his own image, in the image of God, created he him : male and female, created he them. And God blessed them, and said, Be fruitful, and multiply, and replenish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed : to you it shall be for meat. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat ; but the tree of the knowledge of good and evil, thou shalt not eat of it : for the day that thou eatest thereof, thou shalt surely die. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat : and it was so.

And God saw every thing that he had made, and behold it was very good : and the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made : and he rested on the seventh day from all his work that he had made. And God blessed the seventh day, and sanctified it ; because, that in it He rested from all his work which God created and made.

III.

Now the serpent was more subtle than any beast of the field which the Lord God had made : and he said unto the woman, Yea, hath God said ye shall not eat of every tree in the garden ? And the woman said unto the serpent, We may eat of the fruit of the trees in the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die. For God doth know, that

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in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wife; she took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked: and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden, in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden.

And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

And unto the woman he said, I will greatly multiply thy sorrow in thy conception, in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also, and thistles, shall it bring forth to thee, and thou shalt eat of the herb of the field. In the sweat of thy face shalt

thou eat bread, till thou return unto the ground, for out of it thou wast taken; for dust thou art, and unto dust thou shalt return.

And Adam called his wife's name Eve, because she was the mother of all living. Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them. And the Lord God said, Behold the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life.

IV.

AND Adam knew Eve his wife, and she conceived and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel; and Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time, it came to pass that Cain brought of the fruit of the ground, an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and his offering, he had not respect, and Cain was very wrath, and his countenance fell.

And the Lord said unto Cain, Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not, am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the
ground,

ground, it shall not henceforth yield unto thee her strength: a fugitive and a vagabond shalt thou be in the earth.

And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face I shall be hid, and I shall be a fugitive and a vagabond on the earth, and it shall come to pass, that every one that findeth me shall slay me.

And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain's wife bare Enoch, and he builded a city, and called the name of the city after the name of his son Enoch.

And Adam lived an hundred and thirty years, and Adam's wife bare a son, and she called his name Seth: for God, said she, hath given me another seed instead of Abel whom Cain slew. And to Seth there was also a son born, and he called his name Enos; then began men to call upon the name of the Lord.

V.

And the days of Adam after the birth of Seth, were eight hundred years: and he begat sons and daughters: and all the days that Adam lived were nine hundred and thirty years; and he died.

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

There were giants in the earth in those days, and also after that; the same became mighty men, which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and the whole imagi-

nation, purposes, and desires of his heart were only evil continually. And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowl of the air, for it repenteth me that I have made them.

But Noah found grace in the sight of the Lord. Noah was a just man, and perfect in his generations;* and Noah walked with God. And Noah had three sons, Shem, Ham, and Japheth. And God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence through them. Behold, I will destroy them with the earth. Make thee an ark of gopher-wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: the length of the ark shall be three hundred† cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it.

And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee: they shall be male and female, of fowls after their kind, and of cattle after their kind, and of every creeping thing of the earth after his kind: two of every sort shall come unto thee, to keep them alive.

Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and the female. Of the fowls of the air by sevens, the male and the female; to keep seed alive upon

* This signifies a conformity to the will of God, in preference to human inclination.

† A cubit is about half a yard.

the face of all the earth. And take thou unto thee of all food that is eaten, and thou shalt gather it unto thee; and it shall be for food for thee and for them. Thus did Noah; according to all that God commanded him, so did he.

VI.

AND the Lord said unto Noah, Come thou, and all thy house into the ark: for thee have I seen righteous before me in this generation. For yet seven days and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him.

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort; and they went in unto Noah into the ark: the male and the female, as God had commanded Noah; two and two of all flesh, wherein is the breath of life: and the Lord shut him in. And it came to pass after seven days, that the waters of the flood were upon the earth.

In the sixth hundred year of Noah's life, in the second month, in the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lifted up above the earth, and the waters prevailed, and were increased greatly, upon the earth: and the ark went upon the face of the waters: and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered.

And all flesh died that moved upon the earth: both of

fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth; and of every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed, which was upon the face of the ground; both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

VII.

AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged. The fountains also of the deep, and the windows of heaven, were stopped, and the rain from heaven was restrained. And the waters returned from off the earth continually, and after the end of the hundred and fifty days, the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually, until the tenth month. In the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made; and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

And he staid yet other seven days; and again he sent forth the dove out of the ark, and the dove came in unto him in the evening; and lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated
from

from off the earth. And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.

And it came to pass in the sixth hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth, and Noah removed the covering of the ark, and looked, and behold the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee of all flesh, both of fowl and of cattle, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and be fruitful and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him. Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

VIII.

AND Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings upon the altar. And the Lord said, I will not again curse the ground any more for man's sake; neither will I smite any more every living thing, as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you, and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea, into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb, have I given you all things. But flesh with the life thereof, which is the blood thereof, shall you not

eat. And surely your blood of your lives will I require : at the hand of every beast will I require it, and at the hand of man ; at the hand of every man's brother will I require the life of man. Who so sheddeth man's blood, by man shall his blood be shed : for in the image of God made he man.

And you, be ye fruitful, and multiply, bring forth abundantly in the earth, and multiply therein.

And God spake unto Noah and to his sons with him, saying, And I, behold I, establish my covenant with you, and with your seed after you ; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you ; neither shall all flesh be cut off any more by the waters of a flood ; neither shall there any more be a flood to destroy the earth.

And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant which is between me and you, and every living creature of all flesh, and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud ; and I will look upon it, that I may remember the everlasting covenant between God and every living creature, of all flesh, that is upon the earth.

And the sons of Noah that went forth of the ark were Shem, and Ham, and Japheth : and Ham is the father of Canaan. These are the three sons of Noah : and of them was the whole earth overspread.

IX.

AND Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years : and he died. And the whole earth was

of one language, and of one speech. And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there: and they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of the whole earth.

THE HISTORY OF ABRAM.

X.

*AND Abram and Nahor, who were the sons of Terah, and descendents of Shem, took them wives, and the name of Abram's wife was Sarai, and the name of Nahor's wife, Milcah; but Sarai had no child. And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan, and they came unto Haran and dwelt there. And Terah died in Haran, being two hundred and five years old.

* 1900 years before Christ.

Now

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed.

So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh; and the Canaanite was then in the land.

And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and there he builded an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. And Abram journeyed, going on still toward the south. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

And in process of time Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the south, even to Bethel; unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord. And Lot also, who went with Abram, had flocks and herds, and tents. And the land was not able to bear them, that they

they might dwell together : for their substance was great, so that they could not dwell together.

And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle : and the Canaanite, and the Perizzite dwelled then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen : for we be brethren. Is not the whole land before thee ? Separate thyself, I pray thee, from me, if thou wilt take the left hand, then I will go to the right ; or if thou depart to the right hand, then I will go to the left.

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan ; and Lot journeyed east : and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent towards Sodom. But the men of Sodom were wicked, and sinners before the Lord exceedingly.

And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward : for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth ; so that if a man can number the dust of the earth, then shall thy seed also be numbered : arise, walk through the land in the length of it, and in the breadth of it : for I will give it unto thee.

XI.

THEN Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord. And there was war between Cherdelaomer, king of Elan, and his confederates, and Bera, king of Sodom, and his confederates. And the vale of Siddim was full of slime-pits ; and the kings of Sodom
and

and Gomorrah fled, and fell there; and they that remained fled to the mountains.

And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son (who dwelt in Sodom) and his goods, and departed. And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederates with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

And the king of Sodom went out to meet him (after his return from the slaughter of Cherdelaomer, and of the kings that were with him) at the valley of Shaveh, which is the king's dale. And Melchisedeck, king of Salem, brought forth bread and wine, and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, who hath delivered thine enemies into thine hand. And he gave him the tenth of all.

And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

XII.

AFTER these things, the word of the Lord came unto Abram in a vision, saying, Fear not Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? and Abram said, Behold to me thou hast given no seed: and lo! one born in my house is mine heir.

And behold the word of the Lord came unto him, saying, This shall not be thine heir, but he that shall come from thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now towards heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be. And Abram believed in the Lord, and he counted it to him for righteousness.

And He said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, Whereby shall I know that I shall inherit it? And He said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another, but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away.

And when the sun was going down, a deep sleep fell upon Abram, and lo, an horror of great darkness fell upon him. And the Lord said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years. And also that nation whom they shall serve, will I judge; and afterwards they shall come out with great substance. But in the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full. And thou shalt go to thy fathers in peace, thou shalt be buried in a good old age.

And it came to pass, that when the sun went down, and

it

it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

And when Abram was ninety-nine years old, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and I will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name be called any more Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant which ye shall keep, between me and you, and thy seed after thee: every male child amongst you shall be circumcised. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And it shall be a token of the covenant between me and you. And the uncircumcised man child shall be cut off from his people: he hath broken my covenant.

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; king's of people shall be of her. And God said, Sarah thy wife shall bear a son indeed; and thou shalt call

call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. My covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year.

And Abraham took all that were born in his house, and all that were bought with money, every male among the men of Abraham's house; and circumcised them, in the self same day, as God had said unto him.

XIII.

AND the Lord appeared unto Abraham in the plains of Mamre: and he sat in the tent door in the heat of the day. And he lifted up his eyes, and looked, and lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground. And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree. And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do as thou hast said.

And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it. And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

And the men rose up from thence, and looked towards Sodom; and Abraham went with them, to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do? seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that

that the Lord may bring upon Abraham that which he hath spoken of him.

And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not I will know. And the men turned their faces from thence, and went towards Sodom: but Abraham stood yet before the Lord.

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? peradventure there be fifty righteous within the city: Wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right?

And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

And Abraham answered, and said, Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes. Should there lack five of the fifty righteous: wilt thou destroy all the city for lack of five? and he said, If I find there forty-five, I will not destroy it.

And he spake unto him yet again, and said, If there should be forty found there? and he said, I will not do it for forty's sake. And he said unto him, O let not the Lord be angry, and I will speak, If there shall be thirty found there? and he said, I will not do it if I find thirty there.

And he said, Behold now I have taken upon me to speak to the Lord, if there shall be twenty found there? And he said, I will not destroy it for twenty's sake. And he said, O let not the Lord be angry, and I will speak yet but this once; If there be ten found there? And he said, I will not destroy it for ten's sake.

And the Lord went his way as soon as he had made an end of communing with Abraham. And Abraham returned unto his place.

XIV.

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them, rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my Lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early; and go on your ways. And they said, Nay, but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat.

But before they lay down, the men of Sodom compassed the house round, both old and young, all the people from every quarter. And they called unto Lot, and said unto him, Where are those men who came in to thee this night? Bring them out to us. And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, even upon Lot, and came near to break the door.

But the angels put forth their hand, and pulled Lot into the house to them, and shut the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. And the angels said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord: and the Lord hath sent us to destroy it.

And Lot went out, and spake to his sons in law, who married his daughters, and said, Up, get ye out of this place; for the Lord will destroy this city: but he seemed as one that mocked, unto his sons in law.

And

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters who are here, lest thou be consumed in the iniquity of the city. And while he lingered, the angels laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

And it came to pass, that when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed. And Lot said unto him, Oh, not so my Lord. Behold now thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me, in saving my life: and I cannot escape to the mountain, lest some evil take me and I die. Behold now this city is near to flee to, and it is a little one: oh let me escape thither, is it not a little one? and my soul shall live.

And he said unto him, See I have accepted thee concerning this thing, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither, for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot entered into Zoar.

Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven: and he overthrew those cities, and all the plain, and all the inhabitants of those cities, and that which grew upon the ground. But Lot's wife looked back from behind him, and she became a pillar of salt.

And Abraham gat up early in the morning, to the place where he stood before the Lord; and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and behold, and lo the smoke of the country went up as the smoke of a furnace.

And it came to pass, when the Lord destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt. And Lot went up out of Zoar,

Zoar, and dwelt in the mountain, and his two daughters with him, for he feared to dwell in Zoar.

XV.

AND the Lord visited Sarah as he had said ; for Sarah bore Abraham a son in his old age, at the set time God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare unto him, Isaac. And Abraham circumcised his son Isaac, being eight days old, as God had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him.

After these things God tried Abraham, saying to him, Abraham, and he said, Behold here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

Then on the third day Abraham lifted up his eyes and saw the place afar off. And Abraham said unto his young men, Abide you here with the ass, and I and the lad will go yonder and worship. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

And Isaac spake unto Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering; so they went both of them together. And they came to the place which God had told him of: and Abraham built an altar there, and laid the wood in order; and bound his son Isaac, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto

unto him out of heaven, and said, Abraham, Abraham : and he said, Here am I. And he said, Lay not thy hand upon the lad, neither do thou any thing unto him ; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.

And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns ; and Abraham went and took the ram, and offered him up for a burnt-offering, in the stead of his son. And Abraham called the name of that place Jehovah-jireh : as it is said to this day, In the mount of the Lord it shall be seen.

And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, forasmuch as thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of heaven, and as the sand which is upon the sea shore ; and thy seed shall possess the gate of his enemies ; and in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice.

So Abraham returned unto his young men, and they rose up and went together to Beersheba ; and Abraham dwelt at Beersheba.

XVI.

AND Sarah was an hundred and twenty-seven years old : these were the years of the life of Sarah. And Sarah died in Kiriath-arba, which is Hebron, in the land of Canaan : and Abraham came to mourn for Sarah, and to weep for her.

And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you : give me a possession of a burying place with you, that I may bury my dead out of my sight.

And the children of Heth answered Abraham, saying unto him, Hear us, my lord, thou art a mighty prince amongst us ; in the choice of our sepulchres bury thy dead. None of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

And

And Abraham communed with them, saying, Entreat for me to Ephron, the son of Zoar, that he may give me the cave of Machpelah, which is in the end of his field; for as much money as it is worth, he shall give it me for a possession of a burial place amongst you.

And Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gates of his city, Nay, the field I give thee, and the cave that is therein; I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

And he spake unto Ephron, saying, I will give thee money for the field; take it of me, and I will bury my dead there. And Ephron answered, The land is worth four hundred shekels of silver; what is that betwixt me and thee? Bury therefore thy dead.

And Abraham weighed to Ephron four hundred shekels of silver, current money with the merchant. And the field of Ephron, and the cave which was therein, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gates of his city. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah.

And Abraham was old, and well stricken in age; and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:* and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, amongst whom I dwell: but thou shalt go into my country, and to my kindred, and take a wife unto my son Isaac.

And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou, that thou bring not my son thither again; the Lord God of heaven, who took me from my father's house, and from the land of my kindred, and who spake unto me, and that

* The ancient way of taking an oath.

sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

And the servant took ten camels, of the camels of his master, and departed; (for all the goods of his master were in his hand) and he arose and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city, by a well of water, at the time of the evening, even the time that women go out to draw water.

And he said, O Lord God of my master Abraham, I pray thee send me good speed this day, and shew kindness unto my master Abraham: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

And it came to pass, before he had done speaking, that behold Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon; and she went down to the well and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord: and she hastened and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

And the man wondering at her, held his peace, to know whether the Lord had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden ear-ring, of half a shekel weight, and

two bracelets for her hands, of ten shekels weight of gold; and said, Whose daughter art thou? tell me, I pray thee, is there room in thy father's house for us to lodge in?

And she said unto him, I am the daughter of Bethuel, the son of Milcah, whom she bore unto Nahor. We have both straw and provender enough, and room to lodge in.

And the man bowed down his head, and worshipped the Lord. And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren.

And the damsel ran, and told them of her mother's house these things. And Rebekah had a brother, whose name was Laban: and Laban ran out to the man, unto the well.

And when he saw the ear-ring and bracelets upon his sister's hands, and when he heard the words of his sister, saying, thus spake the man unto me; that he came unto the man, and behold he stood by the camels at the well. And he said, Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels. And the man came into the house: and Laban ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And Laban said, Speak on.

And he said, I am Abraham's servant. And the Lord hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell; but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The Lord before

whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house. Then shalt thou be clear from this my oath, when thou comest to my kindred: and if they give not thee one, thou shalt be clear from my oath. And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou prosperest my way wherein I go: behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say unto her, Give me, I pray thee, a little water of thy pitcher to drink; and she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed for my master's son.

And before I had done speaking in my heart, behold Rebekah came forth with her pitcher on her shoulder; and she went down to the well, and drew water: and I said unto her, Let me drink, I pray thee; and she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands. And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, who had led me in the right way to take my master's brother's daughter unto his son. And now, if you will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand or to the left.

Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her and go, and let her be thy master's son's wife, as the Lord hath spoken.

And it came to pass, that when Abraham's servant heard their words, he worshipped the Lord, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to

Rebekah:

Rebekah: he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night: and they rose up in the morning, and he said, Send me away unto my master: and her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master.

And they said, We will call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of thine adversaries. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah and went his way.

And Isaac came from the way of the well Lahai-roi, for he dwelt in the south country. And he went out to meditate in the field at the time of the evening: and he lifted up his eyes, and saw, and behold the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel; for she said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail and covered herself.

And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her, and Isaac was comforted after his mother's death.

XVII.

AND Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban, the Syrian. And Isaac intreated the Lord for his wife, because she had no children; and the

Lord was intreated of him. And Rebekah went to inquire of the Lord, and the Lord said unto her, Two nations shall proceed from thee, and two manner of people, and the one shall be stronger than the other, and the elder shall serve the younger.

And Rebekah bare two sons, and she called the first born Esau, and the younger she called Jacob. And Isaac was threescore years old when she bare them. And the boys grew : and Esau was a cunning hunter, a man of the field ; and Jacob was a plain man, dwelling in tents : and Isaac loved Esau, because he did eat of his venison : but Rebekah loved Jacob.

And these are the days of the years of Abraham's life which he lived ; an hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age ; an old man, and full of years ; and was gathered to his people. And his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre ; the field which Abraham purchased of the sons of Heth : there was Abraham buried, and Sarah his wife.

HISTORY OF ISAAC AND JACOB.

XVIII.

AND it came to pass after the death of Abraham, that God blessed his son Isaac ; and Isaac dwelt by the well Lahai-roi. And there was a famine in the land, besides the first famine that was in the days of Abraham. And the Lord appeared unto Isaac, and said, Go not down into Egypt : dwell in the land which I shall tell thee of : sojourn in this land, and I will be with thee, and will bless thee : for unto thee and unto thy seed I will give all these countries,

countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven; and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

And Isaac went unto Abimelech, king of the Philistines, unto Gerar: and Abimelech the king charged his servants, saying, He that toucheth this man or his wife, shall surely be put to death.

Then Isaac sowed in that land, and received in the same year an hundred fold; and the Lord blessed him, and the man waxed great, and went forward, and grew until he became very great. For he had possessions of flocks, and possessions of herds, and great store of servants: and the Philistines envied him. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

And Abimelech said unto Isaac, Go from us, for thou art much mightier than we. And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

And he went from thence to Beersheba. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he builded an altar there, and called upon the name of the Lord, and pitched his tent there.

Then Abimelech went to him from Gerar, and Ahuzath one of his friends, and Phicol the chief captain of his army, and Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

And they said, We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us and

thee, and let us make a covenant with thee, that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord. And Isaac sent them away, and they departed from him in peace.

XIX.

AND Esau was forty years old when he took to wife Judith the daughter of Beerli the Hittite, and Basemath the daughter of Elon the Hittite;* who were a grief of mind unto Isaac and to Rebekah. And Esau hated Jacob because of the blessing wherewith his father had blessed him: and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold thy brother Esau as touching thee comforts himself, purposing to kill thee.

Now, therefore, my son, obey my voice, and arise, flee thou to Laban my brother to Haran: and tarry with him a few days, until thy brother's fury turn away: then I will send and fetch thee from thence; why should I be deprived also of you both in one day?

And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these who are of the daughters of the land, what good shall my life do me? And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel, thy mother's father; and take a wife from thence of the daughters of Laban, thy mother's brother.

And Jacob went out from Beersheba, and went toward Haran; and he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the

* The custom of plurality of wives prevailed in that part of the world, but is unlawful at this time among Christians, as likewise the marriage of near relations.

stones of that place, and put them for his pillows, and lay down in that place to sleep: and he dreamed, and behold, a ladder set upon the earth, and the top of it reached unto heaven: and behold the angels of God ascending and descending on it.

And behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob waked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.

XX.

THEN Jacob went on his journey, and came into the land of the people of the east. And he looked, and behold, a well in the field, and lo, there were three flocks of sheep lying by it: for out of that well they watered the flocks: and a great stone was on the well's mouth. And Jacob said unto the men, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye

Laban the son of Nahor? and they said, We know him: and behold Rachel his daughter cometh with the sheep: and while he yet spake with them, Rachel came with her father's sheep; for she kept them.

And when Jacob saw Rachel, the daughter of Laban his mother's brother, and the sheep of Laban, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother: and Jacob kissed Rachel, and lifted up his voice and wept: and Jacob told Rachel that he was Rebekah's son; and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And Laban said unto him, Surely thou art my bone and my flesh. And Jacob abode with his uncle a certain time; and God prospered him, so that he increased exceedingly, and had much cattle, and maid-servants, and men servants, and camels, and asses. And Jacob heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, that it was not towards him as before. And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred: and I will be with thee.

Then Jacob rose up, and set his sons and his wives upon camels; and he carried away all his cattle, and all his goods which he had gotten in Padan-aram; to go to Isaac his father in the land of Canaan. And Jacob went on his way, and the angels of God met him: and when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now. And I have oxen and asses, flocks, and men servants, and women servants: and I have sent to tell my lord, that I may find grace in thy sight.

And the messengers returned to Jacob, saying, We came
to

to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid, and distressed; and he divided the people that were with him, and the flocks, and herds, and camels, into two bands; and said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

And Jacob said, O God of my father Abraham, and God of my father Isaac, thou Lord who saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

And he lodged there that same night, and took of that which came to his hand, a present for Esau his brother; two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams. Thirty milch camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foles. And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? then thou shalt say, They be thy servant Jacob's; it is a present sent from him: and behold also he is behind us. And so he commanded the second and the third, and all that followed the droves, saying, on this manner shall you speak unto Esau, when you find him.

For he said, I will appease him with a present that goeth before me, and afterwards I will see his face: peradventure he will accept of me. So the present went over before him: and himself lodged that night in the company.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw

that he prevailed not against him, he touched the hollow of his thigh : and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh : and he said, I will not let thee go, except thou blest me. And he said unto him, What is thy name ? and he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel : for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, saying, Tell me, I pray thee, thy name : and he said, Wherefore is it, that thou dost ask after my name ? and he blessed him there. And Jacob called the name of the place Peniel.

And Jacob lifted up his eyes, and looked, and behold Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two hand-maids. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

* And Esau ran to meet him, and embraced him, and fell upon his neck, and kissed him : and they wept. And he lifted up his eyes, and saw the women and the children, and said, Who are these with thee ? and he said, The children which God hath graciously given thy servant. And Esau said, What meanest thou by all this drove which I met ? and he said, These are to find favour in the sight of my lord.

And Esau replied, I have enough : my brother, keep that thou hast unto thyself. And Jacob said, Take, I pray thee, my blessing that is brought to thee ; because God hath dealt graciously with me, and because I have enough : and he urged him, and he took it. And Esau said, Let us take our journey, and let us go, and I will go before thee. And Jacob answered, My lord knoweth that the children are tender, and the flocks and herds with young are with me ; and if men should over-drive them one day, all the flock will die. I pray thee pass over before thy servant ; and I will lead on softly, according as the cattle that goeth be-

* There is something interesting in this account of the reconciliation between two brothers.

fore

fore me, and the children be able to endure, until I come unto Seir.

And Esau said, Let me now leave with thee some of the folk that are with me: and Jacob answered, What needeth it? let me find favour in the sight of my Lord. So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle.

XXI.

AND Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel; that is, God, the God of Israel.

And God said unto Jacob, Arise, go up to Beth-el, and dwell there; and make there an altar unto God, that appeared unto thee, when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: and let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

And they gave unto Jacob all the strange gods which were in their hand, and all their ear-rings which were in their ears: and Jacob hid them under the oak that was by Shechem. And they journeyed: and the terror of God was upon the cities that were round about them. So Jacob came to Luz, which is in the land of Canaan; that is Beth-el, he and all the people that were with him. And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

And God appeared unto Jacob again when he came out of Padan-aram; and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel. And God said unto him, I am God Almighty;

Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins. And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

And Jacob set up a pillar in the place where God spoke to him, even a pillar of stone, and called the place Beth-el. And they journeyed from Beth-el; and it came to pass that Rachel, Jacob's wife, bare another son, and his father called him Benjamin; and Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day. And Israel journeyed, and spread his tent beyond the tower of Edar.

And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned. And the days of Isaac were an hundred and fourscore years: and Isaac gave up the ghost and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

And Esau took his family, and all his substance which he had gotten in the land of Canaan; and went into the country from the face of his brother Jacob. For their riches were more than that they might dwell together. Thus dwelt Esau in Mount Seir: Esau is Edom. And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. And the sons of Jacob were twelve; Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Naphtali, Gad, Asher, Joseph, and Benjamin; and his daughter's name was Dinah.

HISTORY OF JOSEPH.

XXII.

JOSEPH being seventeen years old, was feeding the flock with his brethren; and brought unto his father their evil report. Now Israel loved Joseph more than all his children, and he made him a coat of many colours. And when his

his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it to his brethren : and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed : for behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright ; and behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said unto him, Shalt thou indeed reign over us ? or shalt thou indeed have dominion over us ? and they hated him yet the more for his dreams and for his words.

And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed a dream more ; and behold, the sun and the moon, and the eleven stars made obeisance to me. And he told it to his father, and to his brethren ; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed ? shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth ?

And his brethren envied him ; but his father observed the saying. And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem ? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks ; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and behold, he was wandering in the field ; and the man asked him, saying, What seekest thou ? And he said, I seek my brethren : tell me, I pray thee, where they feed their flocks ? And the man said, They are departed hence : for I heard them say, Let us go to Dothan.

And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near to them, they conspired against him to slay him. And they said one to another, Behold this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, some evil beast hath devoured

voured him : and we shall see what will become of his dreams.

And Reuben heard it, and he delivered him out of their hands ; and said, Let us not kill him : and Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him ; that he might rid him out of their hands, to deliver him to his father again.

And it came to pass when Joseph was come unto his brethren, that they stript Joseph out of his coat that was on him ; and they took him and cast him into a pit : and the pit was empty, there was no water in it. And they sat down to eat bread ; and they lifted up their eyes and looked, and behold a company of Ishmaelites came from Gilead, with their camels, bearing spicery and balm, and myrrh, going to carry it down to Egypt.

And Judah said to his brethren, What profit is it if we slay our brother, and conceal his blood ? come and let us sell him to the Ishmaelites, and let not our hand be upon him ; for he is our brother, and our flesh : and his brethren were content. Then they drew and lift up Joseph out of the pit, and sold him to the Ishmaelites for twenty pieces of silver : and they brought Joseph into Egypt.

And Reuben returned unto the pit ; and behold Joseph was not in the pit : and he rent his clothes. And he returned unto his brethren, and said, The child is not ; and I, whither shall I go ? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood : and the coat they brought to their father, and said, This have we found : know now whether it be thy son's coat or no ?

And he knew it, and said, It is my son's coat ; an evil beast hath devoured him : Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sack-cloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him : but he refused to be comforted ; and he said, For I will go down into the grave unto my son, mourning : thus his father wept for him.

XXIII.

AND Joseph was brought down to Egypt; and Potiphar an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, who had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had, in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat: and Joseph was a goodly person, and well favoured.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me: but he refused, and said unto his master's wife, Behold, my master knoweth not what is with me in the house, and he hath committed all he hath to my hand; there is none greater in his house than I; neither hath he kept back any thing from me, but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

And it came to pass as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And about this time Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And when she saw that he had left his garment in her hand, and was fled forth, she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us, to mock us: he came in unto me to lie with me, and I cried with a loud voice: and it came to pass, when he heard that I lifted up my

my voice, and cried, that he left his garment with me, and fled, and got him out.

And she laid up his garment by her, until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me: and as I lifted up my voice and cried, he left his garment with me, and fled out. And when his master heard the words of his wife, saying, After this manner did thy servant to me; that his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison: and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him: and that which he did the Lord made it to prosper.

XXIV.

AND it came to pass after these things that Pharaoh, king of Egypt, was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them, and they continued a season in ward.

And they dreamed a dream, both of them, each man his dream in one night, each man according to the interpretation of his dream. And Joseph came in unto them in the morning, and looked upon them, and behold they were sad. And he asked Pharaoh's officers, that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them I pray you.

And

And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine was before me : and in the vine were three branches ; and it was as though it budded, and her blossoms shot forth ; and the clusters thereof brought forth ripe grapes. And Pharaoh's cup was in my hand : and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

And Joseph said unto him, This is the interpretation of it ; the three branches are three days : yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place : and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me ; and make mention of me unto Pharaoh, and bring me out of this house. For indeed I was stolen away out of the land of the Hebrews : and here also have I done nothing that they should put me into the dungeon.

When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and behold I had three white baskets on my head ; and in the uppermost basket there was of all manner of baked meats for Pharaoh ; and the birds did eat them out of the basket upon my head.

And Joseph answered and said, This is the interpretation thereof : the three baskets are three days : yet within three days shall Pharaoh lift thy head from off thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee.

And it came to pass the third day, which was Pharaoh's birth-day, that he made a feast unto all his servants ; and he lifted up the head of the chief butler, and of the chief baker, among his servants. And he restored the chief butler unto his butlership again ; and he gave the cup into Pharaoh's hand : but he hanged the chief baker ; as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him.

XXV.

And it came to pass, at the end of two full years, that Pharaoh dreamed a dream, and his spirit was troubled ;
and

and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream, but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day. Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker. And we dreamed a dream in one night, I and he, we dreamed each man according to the interpretation of his dream.

And there was there with us a young man, an Hebrew, servant to the captain of the guard: and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And as he interpreted to us, so it was: me he restored into my office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, It is not in me; God shall give Pharaoh an answer of peace. And Pharaoh said unto Joseph, In my dream, behold I stood on the bank of the river. And there came out of the river seven kine, fat-fleshed and well-favoured; and they fed in a meadow. And behold, seven other kine came up after them, poor and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness. And the lean and the ill-favoured kine did eat up the seven fat kine. And when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favoured, as at the beginning.

So I awoke, and I slept and dreamed a second time. And I saw in my dream, and behold seven ears came up in one stalk, full and good. And behold, seven ears withered, thin, and blasted with the east wind, sprung up after them. And the thin ears devoured the seven good ears.

And

And I told this unto the magicians; but there was none that could declare it unto me. And Joseph said unto Pharaoh, The dream of Pharaoh is one: God has shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years; the dream is one. And the seven thin and ill-favoured kine that came up after them, are seven years; and the seven empty ears blasted with the east wind, shall be seven years of famine. This is the thing which I have spoken unto Pharaoh. What God is about to do, he sheweth unto Pharaoh.

Behold, there come years of great plenty throughout all the land of Egypt. And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt: and the famine shall consume the land. And the plenty shall not be known in the land, by reason of the famine following: for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God has shewed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And he took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures

vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt.

And Pharaoh called Joseph's name Zaphnath-paaneah: and he gave him to wife Asenath, the daughter of Poti-pherah, priest of On. And Joseph went out over all the land of Egypt. And Joseph was thirty years old when he stood before Pharaoh king of Egypt.

And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field which was round about every city he laid up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering: for it was without number.

And unto Joseph were born two sons before the years of famine came: which Asenath bare unto him. And he called the name of the first-born Manasseh; for God, said he, hath made me forget all my toil, and all my father's house. And the name of the second he called Ephraim: for God hath caused me to be fruitful in the land of my affliction.

And the seven years of plenteousness that were in the land of Egypt came to an end. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands: but in all the land of Egypt there was bread. And the famine was over all the face of the earth: and Joseph opened all the store-houses, and sold unto the Egyptians: and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph to buy corn.

XXVI.

Now when Jacob knew there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another. I have heard that there is corn in Egypt; get ye down thither, and buy for us from thence, that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, lest mischief befall him.

him. And the sons of Israel came to buy corn among those that came; for the famine was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land: And Joseph's brethren came and bowed down themselves before him, with their faces to the earth.

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said, Whence come ye? and they said, From the land of Canaan, to buy food. And Joseph knew his brethren, but they knew him not. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

And they said, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. We are twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is what I spake unto you, saying, Ye are spies. Hereby ye shall be proved: ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and you shall be kept in prison, that your words may be proved, whether there be any truth in you.

And he put them altogether into ward three days. And Joseph said unto them the third day, This do, and live, for I fear God. If ye be true men, let one of your brethren be bound in the house of your prison: go ye carry corn for the famine of your houses: but bring your youngest brother unto me: so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear: therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore behold also, his blood is required.

And they knew not that Joseph understood them; for
he

he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack: and to give them provisions for the way: and thus did he unto them. And they loaded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money: for behold it was in his sack's mouth. And he said unto his brethren, My money is restored; and lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

And they came unto Jacob their father, unto the land of Canaan, and told him all that had befallen them, saying, The man who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men; we are no spies. We be twelve brethren, sons of our father: one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said, Hereby shall I know that ye are true men: leave one of your brethren here with me, and take food for the famine of your households, and be gone: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men; so will I deliver you your brother, and ye shall traffic in the land.

And it came to pass as they emptied their sacks, that behold every man's money was in his sack: and when they and their father saw the bundles of money, they were afraid. And Jacob their father said, Me have ye bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Deliver him into my hand, and I will bring him to thee again.

And he said, My son shall not go down with you, for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my grey hairs with sorrow to the grave.

XXVII.

AND the famine was sore in the land. And when they had eaten up the corn which they had brought out of Egypt, their father said to them, Go again, buy us a little food. And Judah spake unto him, saying, The man did protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food : but if thou wilt not send him, we will not go down.

And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? Have ye another brother? And we told him according to the tenor of these words : could we certainly know that he would say, bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go : that we may live and not die, both we, and thou, and also our little ones. I will be surety for him : of my hand shalt thou require him ; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever. For except we had lingered, surely now we had returned this second time.

And their father Israel said unto them, If it must be so now, do this ; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds ; and take double money in your hand : and the money that was brought again in the mouth of your sacks, carry it again in your hand : peradventure it was an oversight. Take also your brother, and arise, go again unto the man : and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin : if I be bereaved of my children, I am bereaved.

And the men took that present ; and they took double money in their hand, and Benjamin ; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his

house, Bring these men home, and slay, and make ready : for these men shall dine with me at noon. And the man did as Joseph bade ; and he brought the men into Joseph's house.

And the men were afraid because they were brought into Joseph's house ; and they said, Because of the money that was returned in our sacks at the first time, are we brought in ; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they communed with him at the door of the house, and said, O sir, we came indeed down at the first time to buy food, and it came to pass when we came to the inn, that we opened our sacks, and behold every man's money was in the mouth of his sack, our money in full weight : and we have brought it again in our hand. And other money have we brought down in our hands to buy food : we cannot tell who put our money in our sacks.

And he said, Peace be to you, fear not: your God, and the God of your father hath given you treasure in your sacks; and he brought Simeon out unto them.

And the man brought Joseph's brethren into the house, and gave them water, and they washed their feet : and he gave their asses provender. And they made ready the present against Joseph came at noon : for they heard that they should eat bread there. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake ? Is he yet alive ? and they answered, Thy servant, our father, is in good health, he is yet alive : and they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me ? and he said, God be gracious unto thee, my son. And Joseph made haste, for his bowels did yearn upon his brother : and he sought where to weep : and he entered into his chamber and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread.

And

And they set on for him by himself, and for them by themselves, and for the Egyptians who did eat with him by themselves; because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians: and they sat before him, the first-born according to his birth-right, and the youngest according to his youth: and the men marvelled one at another.

And he took and sent messes unto them from before him; but Benjamin's mess was five times so much as any of theirs.

XXVIII.

AND Joseph commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth; and put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money: and he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses.

And when they were gone out of the city, and not yet far off, Joseph said to his steward, Up, and follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my Lord drinketh? Ye have done evil in so doing. And he overtook them, and spake unto them these same words. And they said unto him, Wherefore saith my Lord these words? God forbid that thy servants should do according to this thing. Behold, the money which we found in our sack's mouths, we brought again unto thee out of the land of Canaan; how then should we steal out of thy lord's house silver and gold? with whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondsmen.

And he said, Now also let it be according to your words: he with whom it is found shall be my servant: and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left

at the youngest: and the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house; for he was yet there, and they fell before him on the ground. And Joseph said to them, What deed is this that ye have done? and Judah said, What shall we say unto my lord? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold we are my lord's servants; both we, and he also, with whom the cup is found.

And he said, God forbid that I should do so; but the man in whose hand the cup is found, he shall be my servant: and as for you, get you up in peace unto your father. Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? and we said unto my lord, We have a father, an old man, and a child of his old age, and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

And when we came up unto thy servant, my father, we told him the words of my lord. And our father said, Go again and buy us a little food. And we said, We cannot go down; if our youngest brother be with us, then will we go down: for we may not see the man's face except our youngest brother be with us. And thy servant, my father, said unto us, Ye know that my wife bare me two sons; and the one went out from me, and I said, Surely he is torn to pieces; and I have not seen him since. And if ye take this also from me, and mischief befall him, ye shall bring down my grey hairs with sorrow to the grave.

Now therefore when I come to thy servant my father, and the lad be not with us, it shall come to pass, when he seeth

feeth that the lad is not with us, that he will die. For thy servant became surety for him unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad, a bond-man to my lord, and let him go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest it should happen that I see the evil which shall come on my father.

Then Joseph could not refrain himself before all them that stood by him: and he cried, Cause every man to go out from me; and there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians, and the house of Pharaoh, heard.

And Joseph said unto his brethren, I am Joseph; doth my father yet live? and his brethren could not answer him: for they were troubled at his presence. And Joseph said to them, Come near to me, I pray you; and they came near: and he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall be neither earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and save your lives by a great deliverance.

So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy childrens' children, and thy flocks, and thy herds, and all that thou hast. And there I will nourish thee; lest thou and thy household, and all that thou hast, come to poverty by means of the famine.

And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks unto you. And ye shall tell my father of all my glory in Egypt, and of

all that ye have seen : and ye shall haste, and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept ; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them : and after that his brethren talked with him.

XXIX.

AND it was heard in Pharaoh's house, saying, Joseph's brethren are come : and it pleased Pharaoh, and his servants. And Pharaoh said to Joseph, Say unto thy brethren, This do ye : lade your beasts, and go get ye unto the land of Canaan ; and take your father, and your households, and come unto me ; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

Now thou art commanded, this do ye ; take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff, for the good of all the land of Egypt is yours.

And the children of Israel did so ; and Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment : but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner ; ten asses laden with the good things of Egypt, and ten the asses laden with corn and bread, and meat for his father by the way.

So he sent his brethren away, and they departed : and he said unto them, See that ye fall not out by the way. And they went up out of Egypt, and came into the land of Canaan, unto Jacob their father ; and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them : and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, It is enough ; Joseph my son is yet alive ; I will go and see him before I die.

And

And Israel took his journey, with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac : and God spake unto Israel in the visions of the night, and said, Jacob, Jacob ; and he said, Here am I. And he said, I am God, the God of thy father : fear not to go down into Egypt, for I will there make of thee a great nation. I will go down with thee into Egypt ; and I will also surely bring thee up again : and Joseph shall put his hand upon thine eyes.

And Jacob rose up from Beer-sheba ; and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him. And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt. All the souls that came with Jacob into Egypt, besides Jacob's son's wives, were threescore and six : and the sons of Joseph which were born to him in Egypt were two souls. In all threescore and ten.* And he sent Judah before him unto Joseph, to direct his face unto Goshen : and they came into the land of Goshen.

And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen ; and he presented himself unto him : and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. And Joseph said to his brethren, and to his father's house, I will go up and shew Pharaoh, and say unto him, My brethren and my father's house, which were in the land of Canaan, are come unto me : and the men are shepherds ; for their trade hath been to feed cattle : and they have brought their flocks, and their herds, and all that they have. And it shall come to pass when Pharaoh shall call you, and shall say, What is your occupation ? that ye shall say, Thy servants trade hath been about cattle, from our youth even until now, both we, and also our father's : that ye may dwell in the land of Goshen : for every shepherd is an abomination unto the Egyptians.

Then Joseph went and told Pharaoh of his father and brethren being come into the land of Goshen. And he took five of his brethren, and presented them unto Pharaoh.

* Reckoning Jacob himself, and Joseph.

And Pharaoh said unto them, What is your occupation? and they said, Thy servants are shepherds: to sojourn in the land are we come, for we have no pasture for our flocks: for the famine is fore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spake to Joseph, saying, Thy father and thy brethren are come to thee. The land of Egypt is before thee: in the best of it make them to dwell, in the land of Goshen make them to dwell: and if thou knowest any men of activity among them, make them rulers over my cattle.

And Joseph brought in Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh. And Pharaoh said to Jacob, How old art thou? and he answered, The days of the years of my pilgrimage are one hundred and thirty years: few and evil have the days of my life been, and I have not attained unto the days of the years of the lives of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from before Pharaoh. And Joseph gave to his father and his brethren a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished them with bread, according to their families.

XXX.

AND the famine was very fore; so that the land of Egypt and all the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan for the corn which they bought, and brought the money into Pharaoh's house. And when money failed they brought their cattle: and Joseph gave them bread in exchange for horses, and for flocks, and herds, and asses, for that year.

And when the year was ended, they said to him, We will not hide it from my lord, how that our money is spent, my lord also hath our cattle; there is not ought left but our bodies and our lands. Wherefore shall we die before thine eyes; give us seed that we may live, that the land be not desolate. And Joseph bought all the land of Egypt for Pharaoh,

Pharaoh, only the land of the priests he bought not ; for the priests had a portion assigned them of Pharaoh.

Then Joseph said to the people, Behold I have bought you this day, and your land for Pharaoh, lo, here is seed for you, and ye shall sow the land. And in the increase, you shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households. And they said, Thou hast saved our lives.

And Israel dwelt in the land of Egypt in the country of Goshen ; and they had possessions therein, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years : so the whole age of Jacob was one hundred and forty-seven years. And the time drew nigh that Israel must die : and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me ; bury me not I pray thee in Egypt. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place : and he said, I will do as thou hast said.

XXXI.

AND it came to pass after these things, that one told Joseph, Behold, thy father is sick : and he took with him his two sons, Manasseh and Ephraim. And Jacob was told, saying, Thy son Joseph cometh to thee ; and Israel strengthened himself, and sat upon the bed.

And Jacob said to Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said, Behold I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people ; and will give this land to thy seed after thee, for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine : as Reuben and Simeon they shall be mine. And thy issue which thou shalt have after them shall be thine, and shall be called after the name of their brethren in their inheritance. And as for me when I came from Padan, Rachel died by me in the land

of Canaan, in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the same is Beth-lehem

And Israel beheld Joseph's sons, and said, Who are these? And Joseph said, They are my sons, whom God hath given me in this place: and he said, Bring them, I pray thee, unto me, and I will bless them.

Now the eyes of Israel were dim for age, so that he could not see, and Joseph brought them near unto him: and Jacob kissed them, and embraced them. And he said to Joseph, I had not thought to see thy face; and lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head.

And he blessed Joseph, and said, God before whom my fathers Abraham and Isaac did walk, the God who fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head, and said, Not so my father; for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son; I know it, he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim, and as Manasseh. And Israel said to Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover, I have given to thee one portion above thy brethren,

And

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Reuben, thou art my first-born; the excellency of dignity, and the excellency of power; unstable as water, thou shalt not excel.

Simeon and Levi are brethren; instruments of cruelty are in their habitations: O my soul, come not thou into their secret; unto their assembly, mine honour be not thou united; for in their anger they slew a man; and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Judah is a lion's whelp: from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk.

Zebulun shall dwell at the haven of the sea; and he shall be for a haven of ships: and his border shall be unto Zidon.

Issachar is a strong ass, couching down between two burdens. And he saw that rest was good, and the land that it was pleasant, and bowed his shoulder to bear, and became a servant unto tribute.

Dan shall add: his people, as one of the tribes of Israel: Dan shall be a serpent by the way, an adder in the path that biteth the horse's heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord.

Gad, a troop shall overcome him: but he shall overcome at the last.

Out of Ashur his bread shall be fat, and he shall yield royal dainties.

Naphtali is a hind let loose: he giveth goodly words.

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have

forely grieved him, and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: from thence is the shepherd, the stone of Israel: even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

All these are the twelve tribes of Israel: and this is it that their father spake to them, and blessed them. And he charged them, saying, I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the land of Canaan, which Abraham bought, for a possession of a burying-place.

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed him.

XXXII.

And forty days were fulfilled for Jacob, for so are fulfilled the days of those who are embalmed; and the Egyptians mourned for him threescore and ten days. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

And Pharaoh said, Go up and bury thy father, according as he made thee swear. And Joseph went up to bury his

his father; and with him went up all the servants of Pharaoh, the elders of his house, and the elders of the land of Egypt: and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company.

And his sons did according as he commanded them. For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place.

And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father. And when Joseph's brethren saw that their father was dead, they said, It may happen that Joseph will hate us, and requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive I pray thee now the trespasses of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespasses of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren went and fell down before him: and they said, Behold we are thy servants.

And Joseph said unto them, Fear not; for am I in the place of God? Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you and your little ones. And he comforted them, and spake kindly unto them.

And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. And he saw Ephraim's children of the third generation: the children also of Machir, the son of Manasseh, were brought up on Joseph's knees. And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry
up

up my bones from hence. So Joseph died, being an hundred and ten years old : and they embalmed him, and he was put into a coffin in Egypt.

EXODUS.

I.

AND the children of Israel were fruitful, and increased abundantly, and waxed exceeding mighty ; and the land was filled with them. Now there arose a new king over Egypt, who knew not Joseph. And he said to his people, Behold, the people of the children of Israel are more and mightier than we. Let us deal wisely with them : lest they multiply, and it come to pass that when there falleth out any war, they join unto our enemies, and fight against us, and so get them out of the land.

Therefore they did set over them taskmasters, to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And the Egyptians were grieved because of the children of Israel. And made their lives bitter with hard bondage in mortar and in brick, and in all manner of service in the field ; all their service wherein they made them serve, was with rigour.

And Pharaoh charged his people, saying, Every son that is born to the Hebrews, ye shall cast into the river, and every daughter ye shall save alive. And a man of the house of Levi, whose name was Amram, took to his wife a woman whose name was Jochebed : and she bare a son : and when she saw him that he was a goodly child, she hid him three months. But when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink. And his sister stood afar off, to see what would be done to him.

And

And the daughter of Pharaoh came down to wash herself at the river: and her maidens walked along the river's side: and when she saw the ark among the flags, she sent her maid to fetch it: which when she had opened, she saw a child: and behold the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said, Go. And the maid went and called the child's mother.

And Pharaoh's daughter said to her, Take this child away, and nurse him for me, and I will give thee thy wages. And the woman took the child, and nursed it: now the child grew, and she brought him unto Pharaoh's daughter, and he became her son, and she called his name Moses: and she said, because I drew him out of the water.

And when Moses was grown up, he went out unto his brethren, and behold two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us?

And Moses feared from the Egyptians, and went and dwelt in the land of Midian: and he sat down by a well. Now the priest of Midian had seven daughters, and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon to-day? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters, Where is he? Why is it that ye have left the man? Call him, that he may eat bread.

And Moses was content to dwell with the man, and he gave him Zipporah his daughter. And she bare him a son; and he called his name Gershom; for he said, I have been a stranger in a strange land.

II.

AND in process of time the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God by reason of the bondage. And God heard their groaning, and remembered his covenant with Abraham, with Isaac, and with Jacob.

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back-side of the desert, and came to the mountain of God: even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burnt.

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses; and he said, Here am I. And he said, Draw not nigh hither; put off thy shoes, from off thy feet, for the place whereon thou standest is holy ground.

Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid. And the Lord said, I have surely seen the affliction of my people who are in Egypt, and have heard their cry, by reason of their task-masters; for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey. Now therefore behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now and I will send thee unto Pharaoh, that thou mayst bring forth my people the children of Israel out of Egypt.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt,

Egypt, ye shall serve God upon this mountain. And Moses said, Behold, when I come to the children of Israel, and shall say to them, The God of your father hath sent me unto you; and they shall say to me, What is his name? What shall I say to them? and God said to Moses, I AM THAT I AM. Thus shalt thou say to the children of Israel, I AM hath sent me unto you. Moreover thou shalt say to them, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you; this is my Name for ever, and this is my memorial unto all generations.

Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob appeared unto me, saying, I have surely visited you, and seen what is done to you in Egypt. And I have said, I will bring you up out of the affliction of Egypt, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel unto the king of Egypt, and you shall say to him, The Lord God of the Hebrews hath met with us; and now let us go, we beseech thee, three days journey into the wilderness, that we may sacrifice to the Lord our God.

But the king of Egypt will not let you go, no, not by a mighty hand. I will therefore stretch out my hand, and smite Egypt with all my wonders, which I will do in the midst thereof; and after that he will let you go.

And Moses answered and said, But behold they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said to him, What is that in thy hand? and he said, A rod. And the Lord said, Cast it on the ground: and he cast it on the ground, and it became a serpent: and Moses fled from before it. And he said, Put forth thine hand, and take it by the tail: and he put forth his hand, and caught it, and it became a rod in his hand.

And the Lord said furthermore, Put now thy hand into thy bosom; and he put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again, and he put
his

his hand into his bosom again, and plucked it out; and it was turned again as his other flesh.

And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first Sign, that they will believe the voice of the latter Sign. But if they will not believe also these two Signs, neither hearken unto thy voice, then thou shalt take of the water of the river, and pour it upon the dry land, and it shall become blood upon the dry land.

And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord said to him, Who hath made man's mouth? Or who maketh the dumb or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also behold he cometh forth to meet thee: and when he seeth thee he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thy hand, wherewith thou shalt do signs.

And Moses returned to Jethro his father-in-law, and said to him, Let me go, I pray thee, and return unto my brethren who are in Egypt, and see whether they be yet alive. And Jethro said, Go in peace.

III.

AND Moses took his wife, and his sons, and set them upon an ass, and returned to the land of Egypt. And Moses took the rod of God in his hand. And the Lord said to Moses, When thou goest into Egypt, see that thou do all those wonders before Pharaoh which I have put in thine hand.

And

And thou shalt say unto him, Thus saith the Lord, Israel is my son, even my first-born. Let my son go, that he may serve me: and if thou refuse to let him go, behold I will slay thy son, even thy first born. And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went and met him in the mount of God, and kissed him.

And Moses told Aaron all the words of the Lord, who had sent him, and all the signs which he had commanded him. And they went and gathered together all the elders of the children of Israel. And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed; and when they heard that the Lord visited the children of Israel, and that he looked upon their affliction, then they bowed their heads and worshipped.

And afterwards Moses and Aaron went in and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. And they said, The God of the Hebrews hath met with us, let us go we pray thee, three days journey into the desert, and sacrifice unto the Lord our God, lest he fall upon us with pestilence or with the sword.

And the king said, Wherefore do ye, Moses and Aaron, hinder the people from their works? Go ye unto your burdens; the people of the land now are many, and ye make them rest from their burdens. And Pharaoh commanded the same day the task-masters of the people, and their officers, saying, Ye shall no more give the people straw to make brick as heretofore; let them go and gather straw for themselves. And the tale of bricks which they made heretofore, ye shall lay upon them: ye shall not diminish ought thereof: for they are idle; therefore they cry, saying, Let us go and sacrifice to our God. Let more work be laid upon the men, that they may labour therein: and let them not regard vain words.

And the task-masters of they people went out and their officers, and they spake to the people, saying, Thus saith Pharaoh,

Pharaoh, I will not give you straw. Get you straw where you can find it: yet not ought of your work shall be diminished. So the people were scattered abroad through all the land of Egypt, to gather stubble instead of straw. And the task-masters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's task-masters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task, as heretofore?

Then the officers of the children of Israel came and cried unto Pharaoh, saying, Why dealest thou thus with thy servants? There is no straw given to us, and yet they say to us, make brick: and behold, thy servants are beaten; but the fault is in thy own people. But he said, Ye are idle, ye are idle: therefore ye say, Let us go, and do sacrifice to the Lord. Go therefore and work: for there shall be no straw given you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see they were in evil case after it was said, Ye shall not diminish ought from your bricks of your daily task.

And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh, and said to them, The Lord look upon you and judge; because ye have made our favour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hands to slay us. And Moses returned unto the Lord, and said, Lord, Wherefore hast thou so evil intreated this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

Then the Lord said to Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And God spake unto Moses, saying, I am the Lord: I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them. And I have also established my covenant with them, to give them the land of Canaan; the land of their pilgrimage, wherein they were strangers. And I have

have also heard the groanings of the children of Israel, whom the Egyptians keep in bondage : wherefore say unto them, I am the Lord, and I will redeem you with a stretched out arm, and with great judgments. And I will take you to me for a people, and I will be to you a God : and ye shall know that I am the Lord your God, who bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning which I promised to give it to Abraham, Isaac, and Jacob ; I will give it you for an heritage ; I am the Lord.

And Moses spake so unto the children of Israel : but they hearkened not unto him for anguish of spirit, and for cruel bondage. And the Lord spake to Moses, saying, Go in, speak to Pharaoh, that he let the children of Israel go out of his land. And Moses and Aaron did as the Lord commanded them. And Moses was fourscore years old, and Aaron fourscore and three years old when they spake unto Pharaoh.

IV.

AND the Lord commanded them, saying, When Pharaoh shall speak unto you, saying, Shew us a miracle for you ; then thou shalt say unto Aaron, Take thy rod and cast it before Pharaoh, and it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so as the Lord commanded ; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

Then Pharaoh called the wise men and the forcerers ; now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents, but Aaron's rod swallowed up their rods. And Pharaoh's heart was hardened, that he hearkened not unto them ; as the Lord had said. And the Lord said further unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. Get thee unto him in the morning : lo, he goeth out unto the water : and thou shalt stand by the river's brink against he come ; and the rod which was turned to a serpent shalt thou take in thy hand, and thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people

go that they may serve me in the wilderness : and behold, hitherto thou wouldest not hear.

Thus saith the Lord, In this thou shalt know that I am the Lord : behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink ; and the Egyptians shall loathe to drink of the water of the river.

And Moses and Aaron did so, as the Lord commanded ; and he lifted up the rod and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants : and all the waters that were in the river were turned to blood. And the fish that was in the river died, and the river stank, and the Egyptians could not drink of the water of the river : and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments : and Pharaoh's heart was hardened, neither did he hearken unto them ; as the Lord had said. And all the Egyptians digged round about the river for water to drink : for they could not drink of the water of the river.

And seven days were fulfilled, after that the Lord had smitten the river. And the Lord spake unto Moses, Go to Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs, and the river shall bring forth frogs abundantly, which shall come into thy house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thy ovens, and into thy kneading troughs.

And Aaron stretched out his hand over the waters of Egypt : and the frogs came up, and covered the land of Egypt. And the magicians did so by their enchantments, and brought up frogs upon the land of Egypt. Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord that he may take away the frogs from me, and from my people : and I will let the people go, that they may do sacrifice unto the Lord.

And Moses answered, When shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs,
that

that they may remain in the river only? And he said, To-morrow. And Moses said, Be it according to thy word: that thou mayst know, there is none like unto the Lord our God. And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord, because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses: and the frogs died out of the houses, and out of the villages, and fields. And they gathered them together upon heaps, and the land stank. But when Pharaoh saw there was respite, he hardened his heart, and hearkened not unto them.

And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man and beast.

Then the magicians said unto Pharaoh, This is the finger of God: yet Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said. And the Lord said to Moses, Rise up early in the morning, and stand before Pharaoh: and say unto him, Thus saith the Lord, Let my people go that they may serve me: but if thou wilt not let my people go, behold I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses, and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there: to the end thou mayst know, that I am the Lord in the midst of the earth; and I will put a division between my people, and thy people; to-morrow shall this sign be.

And the Lord did so: and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt; the land was corrupted by reason of the flies. And Pharaoh called for Moses and Aaron, and said, Go ye sacrifice to your God in the land. And Moses said, It is not meet so to do: for

we shall sacrifice the abominations of the Egyptians to the Lord our God.

We will go three days journey into the wilderness and sacrifice to the Lord our God, as he shall command us. And Pharaoh said, I will let you go; only ye shall not go very far away: intreat for me. And Moses said, I will intreat the Lord, that the swarms of flies may depart from Pharaoh, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to sacrifice to the Lord.

And Moses intreated the Lord, and the Lord removed the swarms of flies from Pharaoh and from his people. Yet Pharaoh hardened his heart at this time also; neither would he let the people go.

V.

THEN the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold the hand of the Lord is upon thy cattle, which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a grievous murrain. And the Lord shall make a difference between the cattle of Israel, and the cattle of Egypt; and there shall nothing die of all that is the children's of Israel.

And the Lord appointed a set time, saying, To-morrow the Lord shall do this thing in the land. And the Lord did that thing on the morrow, and all the cattle of Egypt died; but of the cattle of the children of Israel died not one. Yet the heart of Pharaoh was hardened, and he did not let the people go.

And the Lord said unto Moses and Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh: and it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man and beast, throughout all the land of Egypt. And they took ashes, and Moses sprinkled it up toward heaven: and it became a boil upon man and beast. And the magicians could not stand before

Moses

Moses because of the boil : for the boil was upon the magicians.

Yet Pharaoh's heart was hardened, and he hearkened not unto them. And the Lord said to Moses, Rise up early in the morning, and stand before Pharaoh, and say to him, Thus saith the Lord God of the Hebrews, Let my people go that they may serve me. For I will at this time send all my plagues upon thine heart, and also upon thy servants and people : that thou mayst know there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence ; and thou shalt be cut off from the earth. As yet exaltest thou thyself against my people ; that thou wilt not let them go ? Behold, to-morrow, about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore and gather thy cattle, and all that thou hast in the field : for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the Lord, made his servants and his cattle flee into the houses. And he that regarded not the word of the Lord, left his servants and his cattle in the field.

And the Lord said unto Moses, Stretch forth thy hand toward heaven, that there may be hail in all the land of Egypt. And he stretched forth his rod toward heaven : and the Lord sent thunder and hail, and the fire ran along upon the ground ; so there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt, since it became a nation. And the hail smote all that was in the field, through all the land of Egypt, both man and beast : also the herb of the field, and every tree of the field. Only in the land of Goshen there was no hail.

And Pharaoh sent and called for Moses and Aaron, and said unto them, I have sinned this time : the Lord is righteous, and I and my people are wicked. Intreat the Lord, (for it is enough) that there be no more mighty thundering and hail ; and I will let you go, and ye shall stay no longer.

And Moses said, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord: and the thunder shall cease, neither shall there be any more hail; that thou mayst know the earth is the Lord's. And Moses spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth. But when Pharaoh saw that they ceased, he sinned yet more, and hardened his heart, he and his servants, neither would he let the children of Israel go; as the Lord had spoken by Moses.

And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me, but if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coasts. And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you of the hail, and shall eat every tree, which groweth for you out of the field. And they shall fill thy houses, and the houses of all thy servants, and of all the Egyptians; which neither thy fathers, nor thy fathers' fathers, have seen, since the day they were upon the earth, unto this day.

And Pharaoh's servants said to him, How long shall this man be a snare unto us? Let the men go that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed? And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: but who are they that shall go?

And Moses said, We will go with our young, and with our old, with our sons and with our daughters, with our flocks and herds will we go: for we must hold a feast unto the Lord.

And he said unto them, Let the Lord be so with you, as I will let you go and your children: look to it; for evil is before you. Not so: go now ye that are men, and serve the Lord; for that you did desire. And they were driven out from Pharaoh's presence.

Then the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up

up and eat every herb of the land, even all that the hail hath left. And Moses stretched forth his rod, and the Lord brought an east wind upon the land all that day and all that night: and in the morning the east wind brought the locusts. And they rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts, neither after them shall there be such. For they covered the face of the earth, so that the land was darkened; and they did eat every herb of the land, and the fruit of the trees which the hail had left.

Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord that he may take away this death only. And he went out from Pharaoh, and intreated the Lord. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea.

Yet Pharaoh's heart was hardened, so that he would not let the children of Israel go. And the Lord said to Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt; even darkness which may be felt. And Moses stretched forth his hand; and there was a thick darkness in all the land of Egypt three days: but all the children of Israel had light in their dwellings. And Pharaoh called to Moses, and said, Go ye, serve the Lord: only let your flocks and your herds be stayed; let your children also go with you.

And Moses said, Thou must give us also sacrifices, and burnt-offerings, that we may sacrifice unto the Lord our God; our cattle also shall go with us; there shall not an hoof be left behind. But Pharaoh's heart was hardened, and he would not let them go.

VI.

AND the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh and upon Egypt, afterwards he will let you go hence. And the Lord gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

And Moses declared, Thus saith the Lord, About midnight, I will go out into the midst of Egypt. And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth on his throne, even unto the first-born of the maid-servant, that is behind the mill; and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue; that ye may know how the Lord doth put a difference between the Egyptians and Israel, and all these thy servants shall come to me, saying, Get thee out, and all the people that follow thee; and after that I will go out.

And Pharaoh said to him, Take heed to thyself, see my face no more, for in the day thou seest my face, thou shalt die. And Moses answered, Thou hast spoken well, I will see thy face again no more.- And he went out from Pharaoh.

And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians, and there was a great cry in Egypt; and he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both you and the children of Israel: and go serve the Lord, as ye have said. Also take your flocks, and your herds, and be gone, and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste: for they said, We be all dead men. And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them; and flocks and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened: because they were thrust out of Egypt, and could

could not tarry, neither had they prepared for themselves any victual.

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And at the end of this time, it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord, for bringing them out from the land of Egypt.

And the Lord spake unto Moses, saying,* Sanctify unto me all the first-born among the children of Israel, both of man and of beast; it is mine. And Moses said to the people, Remember this day in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten. Seven days shalt thou eat unleavened bread, and in the seventh day shall be a feast unto the Lord. And thou shalt shew thy son, saying, This is done because of that which the Lord did unto me, when I came forth out of Egypt. Thou shalt keep this ordinance in his season from year to year.

VII.

AND it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest it should happen that when the people see war, they repent, and return again to Egypt. But God led the people about, through the way of the wilderness of the Red sea.

And Moses took the bones of Joseph with him: for he had charged the children of Israel, saying, God will surely visit you; and ye shall carry away my bones hence with you. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went before them by day in the pillar of a cloud, to lead them the way: and by night in a pillar of fire, to give them light: to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. And the Lord spake

* This signifies to set apart for religious purposes.

unto Moses, saying, Speak to the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon. For Pharaoh will say, they are entangled in the land, the wilderness hath shut them in. And, his heart being hardened, he will follow after them; and I will be honoured upon Pharaoh, and upon all his host: that the Egyptians may know that I am the Lord. And they did so.

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants were turned against the people, and they said, Why have we let Israel go from serving us? And he made ready his chariot, and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And they pursued after the children of Israel, and overtook them, encamping by the sea. And when Pharaoh drew nigh, they lifted up their eyes, and behold, the Egyptians marched after them; and they were fore afraid, and cried unto the Lord: saying also to Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians: for it had been better for us to serve them than that we should die in the wilderness.

And Moses said to the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew you to-day: for the Egyptians, whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, Wherefore criest thou unto me? Speak to the children of Israel, that they go forward. Lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And the hearts of the Egyptians will be hardened, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when
I have

I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

And the angel of God, which went before the camp of Israel, removed and went behind them: and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians, and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass in the morning watch, that the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians. And Moses stretched forth his hand over the sea; and the sea returned to its strength when the morning appeared: and the Egyptians fled against it: and the Lord overthrew the Egyptians in the midst of the sea. And the waters covered the chariots, and the horsemen, and all the host of Pharaoh, that came into the sea after them.

But the children of Israel walked upon dry land in the midst of the sea: and the waters were a wall unto them on their right hand and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians: and they saw the Egyptians dead upon the sea shore. And the people feared the Lord, and believed the Lord, and his servant Moses.

VIII.

THEN sang Moses and the children of Israel this song unto the Lord, and spake, saying,

* "I will sing unto the Lord; for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thy excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together: the floods stood upright as an heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them, they sank as lead in the mighty waters.

"Who is like unto thee, O Lord, amongst the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them. Thou, in thy mercy, hast led forth thy people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. The people shall hear, and be afraid: sorrow shall take hold of the inhabitants of Palestina. Then the dukes of Edom shall be amazed: the mighty men of Moab, trembling shall take hold of them: all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them: by the greatness of thine arm they shall be as still as a stone: till thy people pass over, O Lord, till thy people pass over, which thou hast purchased. Thou shalt bring them in and plant them in the mountain of thine inheritance; in the place, O Lord, which thou hast made

*This is an abstract of Moses' Song, a small part being omitted.

"for

"for thee to dwell in; in the sanctuary, O Lord; which thy hands have established. The Lord shall reign for ever and ever."

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand: and all the women went out after her with timbrels and with dances. And Miriam answered them, "Sing ye to the Lord; for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea."

IX.

So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur, and they went three days in the wilderness and found no water. And when they came to Marah, they could not drink of the waters of Marah; for they were bitter: therefore the name of it was called Marah.* And the people murmured against Moses, saying, What shall we drink?

And he cried unto the Lord: and the Lord shewed him a tree, which when he cast into the waters, they were made sweet. There he made for them a statute, and an ordinance, and there he proved them, and said, If thou wilt diligently hearken unto the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear unto his commandments, and keep all his statutes; I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. and they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month, after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to

* That is bitterness.

the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out, and gather a certain rate every day, that I may prove them, whether they will walk in my law or no. And it shall come to pass, that on the sixth day, they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

And Moses and Aaron said unto all the children of Israel, At even then ye shall know that the Lord hath brought you out from the land of Egypt. And in the morning then shall ye see the glory of the Lord: for that he heareth your murmurings against the Lord: and what are we that ye murmur against us? And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full, for that the Lord heareth the murmurings which ye murmur against him: and what are we? Your murmurings are not against us, but against the Lord.

And it came to pass as Aaron spake unto the whole congregation of the children of Israel, that they looked towards the wilderness, and behold the glory of the Lord appeared in the cloud. And the Lord spake unto Moses, saying, "I have heard the murmurings of the children of Israel; speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I am the Lord your God."

And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold upon the face of the wilderness there lay a small round thing as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, What is this? for they knew not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating: an omer for every man, according to the number of your

your persons; take ye every man for them which are in his tents.

And the children of Israel did so, and gathered some more, some less. And when they did mete it with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack: they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses: but some of them left of it until the morning, and it bred worms and stank: and Moses was wroth with them. They gathered it every morning, every man according to his eating: and when the sun waxed hot it melted.

On the sixth day they gathered twice as much bread, two omers for one man: and the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord; bake that which ye will bake to-day; and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept till the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it, but on the seventh day, which is the sabbath, in it there shall be none.

And it came to pass, that there went out some of the people on the seventh day to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna: and it was like coriander seed, white, and the taste of it was like wafers made with honey.

And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed

you in the wilderness, when I brought you forth from the land of Egypt. And as the Lord commanded Moses, so Aaron laid it up before the testimony, to be kept. Now an omer is the tenth part of an ephah.

And the children of Israel did eat manna forty years, until they came to a land inhabited: they eat manna till they came to the borders of the land of Canaan.

X.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day they came into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say unto the house of Jacob, and tell the children of Israel, Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak to the children of Israel.

And Moses came and called for the elders of the people, and laid before them all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken, we will do. Then Moses returned the words of the people unto the Lord. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. Go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day, for the third day the Lord will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of

it :

it: whosoever toucheth the mount shall be surely put to death.

And Moses went down from the mount unto the people, and sanctified the people; and he said to them, Be ready against the third day. And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud: so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God, and they stood at the lower part of the mount.

And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, with thousands of his angels; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount, and Moses went up. And the Lord said to him, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. Let the priests also which come near unto the Lord, sanctify themselves, lest the Lord break forth upon them.

So Moses went down to the people, and spake to them. And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in

in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.

V. Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

And all the people saw the thunderings, and the lightnings, and heard the noise of the trumpet, and beheld the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said to the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall you make unto you gods of gold.

XI.

AND the Lord commanded further, by Moses, saying,*

* Here many of the ceremonial laws are omitted.

He

He that smiteth a man, so that he dies, shall be surely put to death. And he that smiteth his father, or his mother, shall be surely put to death. And he that curseth his father, or his mother, shall be surely put to death. Thou shalt not vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

Ye shall not afflict any widow or fatherless child: if thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry. And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

Thou shalt not revile the judges, nor curse the ruler of thy people.

Thou shalt not raise a false report: put not thy hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause, to decline after many to wrest judgment.

If thou meet thine enemies ox, or his ass, going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burthen, and wouldest forbear to help him, thou shalt surely help with him.

Thou shalt not wrest thy judgment of the poor in his cause. Keep thee from a false matter. And the innocent and the righteous slay thou not: for I will not justify the wicked. Thou shalt take no gift, for the gift blindeth the wife, and perverteth the words of the righteous.

Six days thou shalt do thy work, and on the seventh thou shalt rest; that thine ox and thine ass may rest, and the son of thy hand-maid, and the stranger, may be refreshed.

Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; * for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

* Except upon sincere repentance.

XII.

AND God said unto Moses, Come up unto the Lord, thou and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and worship ye afar off. And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him. And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said, will we do.

And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said, will we do, and be obedient.

Then went up Moses, and Aaron, Nadab and Abihu, and seventy of the elders of Israel. And they saw the God of Israel, and there was under his feet as it were a paved work of sapphire-stone, and as it were the body of heaven in his clearness.

And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law and commandments, which I have written, that thou mayst teach them. And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. And he said to the elders, Tarry ye here for us, until we come again to you; and behold Aaron and Hur are with you: if any man have any matters to do, let him come unto them.

And the glory of the Lord abode upon mount Sindi, and a cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount, in the eyes of the children of Israel. And Moses went into the midst of the cloud: and was in the mount forty days and forty nights.

And the Lord gave to Moses two tables of testimony, tables of stone, written with the finger of God. But when the people saw that Moses delayed to come down out of the

mount,

mount, they gathered themselves together unto Aaron, and said to him, Up, make us gods which shall go before us; as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. And Aaron said to them, Break off the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And the people brake off the golden ear-rings which were in their ears, and brought them to Aaron. And after he had made with them a molten calf, he fashioned it with a graving tool: and they said, These be thy gods, O Israel, which brought thee out of the land of Egypt. And when Aaron saw it, he built an altar before it; and made a proclamation, saying, To-morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink; and rose up to play.

And the Lord said unto Moses, Get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves. They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said to Moses, I have seen this people, and behold it is a stiff-necked people. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Turn from thy fierce wrath against thy people. And the Lord repented of the evil which he thought to do unto his people.

And Moses went down from the mount: and the two tables of the testimony were in his hand: the tables were written on both their sides. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And when Joshua heard the noise of the people, as they shouted, he said to Moses, There is a noise of

of war in the camp. And he said, It is not the voice of them that shout for mastery, neither the voice of them that cry for being overcome: but the noise of them that sing, do I hear. And as soon as he came nigh to the camp, he saw the calf, and the dancing: and Moses was displeased, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.

And he said to Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord be hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.

And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, I pray thee, forgive their sin. And the Lord said unto Moses, Go, lead the people unto the place which I have spoken unto thee: behold, mine angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them. And the Lord punished the people because they made the calf which Aaron made.

And Moses said to the Lord, If thy presence go not with me, carry us not up hence. For wherein shall it be known here, that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight.

And the Lord said further to Moses, Hew thee two tables of stone, like to the first; and I will write upon these tables the words which were in the first tables, which thou brakest; and be ready in the morning, and come up in the morning to mount Sinai, and present thyself there to me in the top of the mount.

And

And Moses went up as the Lord had commanded him, and took in his hand the two tables of stone. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, "If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go amongst us; and pardon our iniquity and our sin, and take us for thine inheritance."

And he said, Behold, I make a covenant; before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: observe thou that which I command thee this day: Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee.

And Moses was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And God wrote upon the tables the words of the covenant, the ten commandments.

LEVITICUS.*

I.

AND Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people; and there came a fire out from before the Lord, and consumed upon the altar the burnt-offering, and the fat: which when all the people saw, they shouted and fell on their faces.

And Nadab and Abihu, the sons of Aaron, took either of them his censur, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the

* The greatest part of this book is omitted, which chiefly relates to the Jews ceremonial law.

Lord, and devoured them; and they died before the Lord. Then Moses said to Aaron, This is that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute for ever throughout your generations: and that ye may put a difference between holy and unholy, and between unclean and clean.

And the Lord spoke to Moses, saying, Speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances to walk therein, which if a man do, he shall live in them. I am the Lord your God.

None of you shall marry to any that is near of kin to him.

Thou shalt not marry thy mother; nor thy father's wife; nor thy sister, the daughter of thy father, or daughter of thy mother; nor thy son's daughter, or thy daughter's daughter; nor thy father's wife's daughter, begotten of thy father; nor thy mother's sister: she is thy mother's near kinswoman; nor thy father's brother's wife; she is thy aunt; nor thy daughter in law; she is thy son's wife; nor thy brother's wife; nor shalt thou marry a woman, and her daughter: nor her son's daughter, or her daughter's daughter, for they are her near kinswomen: it is a wickedness.

II.

And the Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy, for I the Lord your God am holy. Ye shall fear every man his mother and his father, and keep my sabbaths. I am the Lord your God. Turn

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ye not to idols, nor make to yourselves molten gods: I am the Lord your God.

When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field; neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger: I am the Lord your God.

Thou shalt not defraud thy neighbour, neither rob him. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. Thou shalt not go up and down as a talebearer among thy people. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people: but shalt love thy neighbour as thyself.

Ye shall do no unrighteousness, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have.

NUMBERS.

I.

AND the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their poll: from twenty years old and upward.

And as the Lord commanded Moses, so he numbered them in the wilderness of Sinai. Even all them that were numbered were six hundred thousand, and three thousand
and

and five hundred and fifty. But the Levites were not numbered, among the children of Israel, as the Lord commanded Moses.

And the children of Israel pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers, conformable to all that the Lord commanded Moses.

And the Lord spake unto Moses, saying, Speak unto Aaron, and to his sons, saying, On this wise ye shall bless the children of Israel, saying to them, "The Lord bless thee, and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace."

And Moses spake unto the children of Israel, by the command of the Lord, that they should keep the passover, at his appointed season. And they kept the passover on the fourteenth day of the first month of the second year after they came out of Egypt, at even, in the wilderness of Sinai. And on the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the tent of the testimony. So it was alway: the cloud covered it by day, and the appearance of fire, by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there they pitched their tents. At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord at his command by the hand of Moses.

And on the twentieth day of the second month, in the second year, the cloud was taken up from off the tabernacle of the testimony. And the children of Israel took their journies out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

And it came to pass when the ark set forward, that Moses said, "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." And when it rested, he said, "Return, O Lord, unto the many thousands of Israel."

II.

AND the children of Israel wept, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and onions, and the garlick. But now our soul is dried away; there is nothing besides this manna before our eyes. (And the manna was as coriander seed: and the people went about, and gathered it, and ground it in mills, or beat in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.) Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moses also was displeased. And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burthen of all this people upon me? Have I conceived all this people? Have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, unto the land which thou swarest unto their fathers. Whence should I have flesh to give to all this people; for they weep unto me, saying, Give us flesh, that we may eat? I am not able to bear all this people alone, because it is too heavy for me.

And the Lord said unto Moses, gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them to the tabernacle of the congregation, that they may stand there with thee. And I will come down and speak with thee: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burthen of the people with thee, that thou bear it not thyself alone.

And say thou to the people, Sanctify yourselves against to-morrow, and ye shall eat flesh (for you have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt) therefore the Lord will give you flesh, and ye shall eat.

And Moses said, The people amongst whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh that they may eat a whole month. Shall

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the flocks and the herds be slain for them? or shall all the fish of the sea be gathered together for them, to suffice them? And the Lord said, Is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass unto thee, or not.

And Moses told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake to him, and took of the spirit that was upon him, and gave it unto the seventy elders: and when the spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, to wit, Eldad and Medad: and the spirit rested upon them, and they prophesied in the camp. And there ran a young man and told Moses, and said, Eldad and Medad do prophecy in the camp. And Joshua, the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

And Moses said, Envyest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them.

And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on each side. And the people stood up all that day, and the next day, and they gathered the quails. And the Lord was displeased with the people, and smote them with a great sickness. And he called the name of that place—Kibroth hattaavah, or *The Graves of Lust*: because there they buried the people that lusted.

And Miriam and Aaron spake against Moses. And they said, Hath the Lord indeed spoke only by Moses? Hath he not only spoke by us? And the Lord heard it. (Now the man Moses was very meek, above all the men that were upon the face of the earth.) And the Lord spake unto Moses, and to Aaron, and Miriam, Come ye three to the tabernacle of the congregation: and they came.

Then the Lord came down in the pillar of the cloud, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: if there be a prophet among

among you, I the Lord will make myself known to him in a vision, and will speak to him in a dream. My servant Moses is not so, who is faithful in all my house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

And the anger of the Lord was kindled against them. And the cloud departed from off the tabernacle, and behold, Miriam became leprous, white as snow. And Aaron said to Moses, Alas, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed.

And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee. And the Lord said to Moses, Let her be shut out from the camp seven days, and after that let her be received in again. And Miriam was shut out from the camp seven days, and the people journeyed not till Miriam was brought in again. And afterward, the people removed from Hazeroth, and pitched in the wilderness of Paran.

III.

AND the Lord spake unto Moses, saying, Send thou men that they may search the land of Canaan, which I give unto the children of Israel; of every tribe ye shall send a man who is a ruler among them. And Moses, by the commandment of the Lord sent them, and said, Go up into the mountain, and see the land what it is, and the people that dwelleth therein, whether they be strong or weak, few or many.

So they went up and searched the land, and came to the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. And they came to Moses and Aaron, and all the congregation, and said to them, We came unto the land whither we were sent, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless, the

people are strong that dwell in the land, and the cities are walled and very great: moreover we saw the children of Anak there. The Amalekites dwell in the land of the south; and the Hitties, and the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it, for we are well able to overcome it. But the men that went up with him said, We are not able to go up against the people, for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, It is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight.

Then all the congregation lifted up their voice, and cried; and the people wept that night. And the children of Israel murmured against Moses, and against Aaron, and said to them, Would God we had died in the land of Egypt, or in the wilderness. Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and children should be a prey? Were it not better for us to return to Egypt? And they said one to another, Let us make a captain, and let us return into Egypt.

Then Moses and Aaron fell on their faces before all the assembly; and Moses said to them, Dread not, neither be afraid of them; the Lord your God who goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes. And in the wilderness, where thou hast seen how the Lord thy God bare thee, as a man doth bare his son, in all the way that ye went, until ye came to this place: who went before you in fire by night, to shew you by what way you should go, and in a cloud by day.

And Joshua the son of Nun, and Caleb the son of Jephunneth, who were of them that searched the land, rent their clothes. And they spake to all the company of the children of Israel, saying, The land which we passed through

through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it to us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear the people of the land. But all the congregation bade stone them with stones: and the glory of the Lord appeared in the tabernacle of the congregation, before all the children of Israel.

And the Lord said to Moses, How long will this people provoke me? and how long will it be ere they believe me for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation, and mightier than they.

And Moses said unto the Lord, If thou shalt kill all this people, as one man, then the nations which have heard the fame of thee, will say, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. Now, I beseech thee, let the power of my Lord be great, according as thou hast spoken. Pardon, I beseech thee, the iniquity of this people, according to the greatness of thy mercy, and as thou hast forgiven this people, from Egypt, even until now.

And the Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I promised to their fathers, neither shall any of them that provoked me see it: but my servant Caleb, because he had another spirit with him, and hath followed me fully: him will I bring into the land, whereunto he went, and his seed shall possess it. To-morrow turn you into the wilderness by the way of the Red sea.

And the Lord spake unto Moses, and to Aaron, saying, How long shall I bear with this evil congregation which murmurs against me? I have heard the murmurings of the children of Israel, which they murmur against me, Say

unto them, As truly as I live, saith the Lord, as ye have spoken in my ears, so will I do to you : your carcases shall fall in this wilderness ; and all that were numbered of you, according to your whole number, from twenty years old and upwards, who have murmured against me, ye shall not come into the land which I promised, save Caleb and Joshua. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

And the men which Moses sent to search the land, died by the plague before the Lord, but Joshua and Caleb lived still. And Moses told these sayings to the children of Israel ; and the people mourned greatly. And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up to the place which the Lord hath promised, for we have sinned.

And Moses said, Wherefore now do ye transgress the commandment of the Lord ? Go not up, for the Lord is not among you ; that ye be not smitten before your enemies. But they presumed to go up to the hill-top : (nevertheless, the ark of the covenant of the Lord, and Moses, departed not out of the camp.) Then the Amalekites came down, and the Canaanites who dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

IV.

THEN came the whole congregation into the desert of Zin, in the first month : and the people abode in Kadesh : and Miriam died there, and was buried there. Then the people gathered themselves together against Moses and against Aaron, because there was no water for the congregation. And they said, Would God that we had died when our brethren died before the Lord. Why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there ? It is no place of seed, of figs, of vines, or of pomegranates, neither is there water to drink.

And Moses and Aaron went from the presence of the assembly,

assembly, unto the door of the tabernacle of the congregation, and they fell on their faces: and the glory of the Lord appeared unto them. And the Lord said unto Moses, Take the rod and gather thou the assembly, thou and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give forth his water, so thou shalt give the congregation, and their beasts drink. And Moses took the rod from before the Lord, as he commanded him. And they gathered the congregation together before the rock; and he said to them, Hear now ye rebels; Must we fetch you water out of this rock? And Moses lifted up his hand, and smote the rock twice with his rod: and the water came out abundantly, and the congregation drank, and also their beasts.

And the Lord said unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel; therefore ye shall not bring this congregation into the land which I have given them. This is the water of Meribah, because the children of Israel strove with the Lord.

After this they journeyed from Kadesh, and came to Mount-Hor, by the coast of the land of Edom. And the Lord spake unto Moses and Aaron saying, Aaron shall be gathered unto his people: for he shall not enter into the land which I have given to the children of Israel, because ye rebelled against my word at the water of Meribah. Take Aaron and Eleazar his son, and bring them up unto Mount Hor; and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there. And Moses did as the Lord commanded; and Aaron died there: and Moses and Eleazar came down from the top of the mount. And when the congregation saw that Aaron was dead, they mourned for him thirty days.

And they journeyed from Mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And they spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any

water, and our soul loatheth this light food. And the Lord sent fiery serpents among the people, and they bit them, and many died.

And the children of Israel set forward and pitched in Oboth, from whence they journeyed forward till they came to Beer: that is the well whereof the Lord spake unto Moses, Gather the people together and I will give them water. Then Israel sang this song, *Spring up, O well, sing ye unto it. The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their slaves.* After this they came to the plains of Moab on this side Jordan by Jericho. And Moab was fore afraid of the people, because they were many. And Balak the son of Zippor was king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor, to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold there is a people come out from Egypt, they cover the face of the earth, and they abide over against me. Come now therefore I pray thee, curse me this people, for they are too mighty for me: perhaps I shall prevail, that we may smite them, and that I may drive them out of the land: for I know that he whom thou blessest, is blessed, and he whom thou cursest, is cursed.

And the elders of Moab and of Midian departed, with the rewards of divination in their hand: and they came to Balaam, and spake to him the words of Balak. And he said to them, Lodge here this night, and I will bring you word, as the Lord shall speak to me: and God said to Balaam, Thou shalt not go with them; thou shalt not curse the people, for they are blessed. And Balaam said to the princes of Balak, Get you into your land, for the Lord refuseth to give me leave to go with you. And they returned, and said, Balaam refuseth to come with us.

Then Balak sent again princes more honourable than they. And they came to Balaam and said, Thus saith Balak, Let nothing, I pray thee, hinder thee from coming to me: for I will promote thee unto great honour, and I will do whatsoever thou sayest to me. Come therefore, I pray thee, curse me this people. And Balaam answered,

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If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now tarry here this night, that I may know what the Lord will say to me more. And God spake to Balaam at night, If the men come to call thee, go with them; but yet the word which I shall say to thee, that thou shalt do.

And Balaam rose up in the morning and saddled his ass, and went with the princes of Moab. And the angel of the Lord stood in the way as an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel standing in the way, and his sword drawn in his hand, and the ass turned aside, and went into the field: and Balaam smote the ass to turn her into the way. But the angel of the Lord stood in a path of the vineyards between two walls. And when the ass saw the angel, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel went further and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel, she fell down under Balaam, and his anger being kindled, he smote her with a staff.

Then the Lord opened the mouth of the ass, and she said to Balaam, What have I done to thee, that thou hast thus smitten me? And Balaam said, Because thou hast mocked me: I would there was a sword in my hand, for now would I kill thee. And the ass said, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? Was I ever wont to do so to thee? And he said, Nay.

Then the Lord opened the eyes of Balaam, and he saw the angel standing in the way, and his sword drawn in his hand, and he bowed down his head, and fell on his face. And the angel of the Lord said to him, Why hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me. And the ass saw me, and turned from me these three times:

unless she had turned from me, surely I had slain thee, and saved her alive.

And Balaam said, I have sinned; for I knew not that thou stood in the way against me: now therefore if it displease thee, I will get me back again; and the angel said to him, Go with the men: but only the word that I shall speak to thee, that thou shalt speak: so Balaam went with the princes of Balak. And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, and said to him, Did I not earnestly send to call thee? Wherefore camest thou not to me? Am I not able indeed to promote thee to honour?

And Balaam said, Lo, I am come to thee: have I now any power to say any thing? The word that God putteth in my mouth, that shall I speak. Then Balak offered oxen and sheep, and brought Balaam up into the high places of Baal, that thence he might see the utmost part of the people. And the Lord put a word in Balaam's mouth, and he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come curse me Jacob; and come, defy Israel. How shall I curse, whom God hath not cursed; or how shall I defy whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him. Lo the people shall dwell alone, and shall not be reckoned among the nations: Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his.

And Balak said, What hast thou done to me? I took thee to curse mine enemies, and behold thou hast blessed them altogether. And he answered, Must I not take heed to speak that which the Lord hath put in my mouth?

And Balak brought him to another place, and said, Curse me them from hence. Then the Lord met Balaam, and put a word in his mouth. And he took up his parable, and said, "Rise up Balak, and hear; hearken unto me, thou son of Zippor. God is not a man that he should lie, neither the Son of Man that he should repent. Hath

he

he said, and shall he not do it; or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless; and he hath blessed, and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt, he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel!

And Balak said, Neither curse them at all, nor bless them at all. Then Balaam answered, Did I not tell thee, saying, All that the Lord speaketh, that I must do. And Balak brought him to another place, and prepared offerings, saying, Perhaps it will please God, that thou mayst curse me them from thence. But when Balaam saw that it pleased the Lord to bless Israel, he went not as at other times to seek for enchantments. But lifting up his eyes towards the wilderness, he saw Israel abiding in his tents, according to their tribes, and the Spirit of God came upon him. And he took up his parable and said, Balaam the son of Beor hath said, and the man whose eyes are open, who saw the vision of the Almighty, hath said, How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the vallies are they spread forth, as gardens by the rivers side, as the trees of lign aloes which the Lord hath planted, and as cedar-trees beside the waters. Blessed is he that blessing thee, and cursed is that cursing thee.

And Balak's anger was kindled against Balaam, and he smote his hands together, and said to Balaam, I called thee to curse mine enemies, and behold thou hast altogether blessed them these three times; therefore now flee thou to thy place; I thought to promote thee unto great honour; but lo, the Lord hath kept thee back from honour. And Balaam answered, Said I not to thy messengers, If Balak would give me his house full of silver and gold, I cannot go beyond the commandments of the Lord, to do either good or bad of my own mind; but what the Lord saith, that will I speak.

And Balaam returned to his place, and Balak also went his way.

V.

AND the Lord spake to Moses, and to Eleazar the son of Aaron, saying, Take the sum of all the congregation of the children of Israel, from twenty years old and upward, all that are able to go to war. And these were the numbered, Six hundred thousand, and a thousand, seven hundred and thirty. And those that were numbered of the Levites were twenty and three thousand, all males, from a month old and upwards, for they were not numbered among the children of Israel, because there was no inheritance given them, among the children of Israel. But among these there was not a man of them whom Moses and Aaron numbered in the wilderness of Sinai, save Caleb and Joshua. For the Lord had said of them, They shall surely die in the wilderness.

And the Lord said to Moses, Get thee up into this Mount Abarim, and see the land which I have given to the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes. That is the water of Meribah in Kadesh, in the wilderness of Zin.

And Moses said, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, who may go out before them, and may go in before them: and who may lead them out, and bring them in, that the congregation of the Lord be not as sheep which have no shepherd.

And the Lord said to Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thy hand upon him: and set him before Eleazar the priest, and before all the congregation; and give him a charge in their fight. And thou shalt put some of thy honour upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest,

priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word they shall go out, and at his word they shall come in, both he, and all the children of Israel with him. And Moses did as the Lord commanded him.

DEUTERONOMY.*

I.

THESE are the words which Moses spake unto all Israel on this side Jordan in the wilderness: In the land of Moab, began Moses to declare his law, saying, Now therefore hearken, O Israel, unto the statutes, and judgments which I teach you; to do them that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add to the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.

Keep therefore and do them: for this is your wisdom and your understanding in the sight of the nations which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons sons: specially the day that thou stoodest before the Lord

*A great part of this Book is omitted, as it relates to the customs and ceremonies of the Jews; yet the abstract is not intended to discourage the reading it at large, by those who wish to be informed of its whole contents.

thy God in Horeb, when the Lord said to me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them on two tables of stone.

Take ye therefore good heed unto yourselves (for ye saw no manner of similitude on the day that the Lord spake to you in Horeb out of the midst of the fire,) lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, or of any fish that is in the waters beneath the earth.

And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, thou shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven. But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be to him a people of inheritance, as ye are this day.

Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you. For the Lord thy God is a consuming fire, even a jealous God. When thou shalt have remained long in the land, and shalt do evil in the sight of the Lord to provoke him to anger, ye shall soon utterly perish, from off the land whereunto you go over Jordan to possess it. Ye shall not prolong your days upon it, but shall be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.

But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days; if thou turn unto the Lord thy God, and shalt be obedient
unto

unto his voice, for the Lord thy God is a merciful God, he will not forsake thee, neither destroy thee.

For ask now of the days that are past, since the day that God created man on the earth, whether there hath been any such thing as this. Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Unto thee it was shewed, that thou mightest know that the Lord, he is God; there is none else besides him. Consider it in thy heart, that the Lord, he is God in heaven above, and upon the earth beneath. Thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee; and that thou mayst prolong thy days upon the earth, which the Lord thy God giveth thee.

II.

THOU shalt also consider, that as a man chasteneth his son, so the Lord thy God chasteneth thee. Beware that thou forget not the Lord, in not keeping his commandments, and his judgments, and his statutes; lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, who brought thee forth out of the land of Egypt, from the house of bondage; and thou say in thine heart, My power, and the might of my hand has gotten me this wealth.

But thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth. Behold the heaven, and the heaven of heavens, is the Lord's, the earth also, with all that is therein. He is God of gods, and Lord of lords, mighty and terrible, who regardeth not persons, nor taketh reward. He doth execute the judgment of the fatherless and the widow; and loveth the stranger, in giving him food and raiment: love ye therefore the stranger; for ye were strangers in the land of Egypt.

If

If there be among you a poor man of one of thy brethren in the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother; but shalt open thy hand wide to him: thou shalt surely give him, and thine heart shall not be grieved when thou givest to him: because for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and thy needy in thy land.

And Moses further said to Israel, Ye have seen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh and his servants, and unto all his land, the great temptations which thine eyes have seen, the signs and those great miracles. Keep therefore the words of this covenant and do them, that ye may prosper in all that ye do. For this commandment which I command thee this day, is not hidden from thee, neither is it far off; it is not in heaven that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it.

See, I have set before thee this day life and good, and death and evil: in that I command thee this day to love the Lord thy God, to walk in his ways, and keep his commandments, and his statutes, and his judgments, that thou mayst live and multiply; but if thine heart turn away, so that thou wilt not hear, I declare to you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land whither thou passest over Jordan to possess it. I have set before you life and death, blessing and cursing: therefore chuse life, that both thou and thy seed may live. That thou mayst love the Lord thy God, and obey his voice, and that thou mayst cleave unto him, for he is thy life, and the length of thy days.

III.

AND Moses continued his discourse and said unto them, I am an hundred and twenty years old this day, I can no more go out, and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan. The Lord thy God, he will go over before thee, he it is that doth go with thee, he will not fail thee nor forsake thee. And Moses commanded them, saying, When all Israel is come to appear before the Lord, at the end of every seven years, in the solemnity of the year of release, thou shalt read this law before all Israel in their hearing. Gather the people together, men and women, and children, and thy stranger that is within thy gates: that they may hear, and learn, and may fear the Lord your God, and observe to do all the words of this law:

And the Lord said to Moses, Behold, the days approach that thou must die: call Joshua and present yourselves in the tabernacle of the congregation, that I may give him a charge: and they presented themselves. And the Lord appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle. And he said to Moses, Behold, thou shalt sleep with thy fathers, and this people will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them, so that they will say, Are not these evils come upon us, because our God is not amongst us?

And Moses commanded the Levites, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck; behold while I am yet alive with you this day, ye have been rebellious against the Lord: and how much more after my death? Set your hearts unto all the words which I testify among you this day; which ye shall command your children to observe to do, all the words

words of this law. For it is not a vain thing for you: because it is your life: and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it.

And the Lord said to Moses that same day, Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, over against Jericho; and behold the land of Canaan which I give to the children of Israel for a possession, and die in the mount, and be gathered unto thy people: as Aaron thy brother died in mount Hor, and was gathered to his people. Because ye trespassed against me among the children of Israel at the waters of Meribah-kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. Yet thou shalt see the land before thee, but thou shalt not go thither.

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And the children of Israel wept for Moses thirty days. And Joshua the son of Nun was full of the spirit of wisdom; and the children of Israel hearkened unto him, and did as the Lord commanded Moses. But there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. In all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to his servants, and to all his land.

JOSHUA.

J O S H U A.

I.

NOW after the death of Moses, the Lord spake unto Joshua saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I give to them. Be thou strong and courageous, that thou mayst observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayst prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayst observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and shalt have good success.

Then Joshua commanded the officers of the people, saying, Let victuals be prepared, for within three days ye shall pass over this Jordan, to go in to possess the land which the Lord your God giveth you to possess it. And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us we will go, according as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses.

And Joshua sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an * harlot's house, named Rahab. And it was told the king of Jericho, that men were come in thither of the children of Israel, to search out the country. And he sent to Rahab, saying, Bring forth the men that are entered into thy house: for they are come to search out all the country. And the woman took the two men and hid them, and said to them that inquired, There came men unto me, but I knew not whence they were. About

* The Hebrew word will admit of its being translated Hostess.

the time of shutting the gate they went out, when it was dark: whither the men went I know not: pursue after them, quickly, for ye shall overtake them. And they pursued after them the way to Jordan, unto the fords.

And before the men were laid down upon the roof of the house, where she hid them, she said to them, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you: for we have heard how the Lord dried up the water of the Red sea for you, when you came out of Egypt: and what you did to the two king's of the Amorites that were on the other side Jordan. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man because of you: for the Lord your God, he is God in heaven above, and in earth beneath. Now therefore since I have shewed you kindness, swear to me by the Lord, that ye will also shew kindness unto my father's house; and give me a true token. And that ye will save alive my father and my mother, and my brethren, and sisters, and all that they have.

And the men answered, If ye utter not this our business: and it shall be when the Lord hath given us the land, that we will deal kindly and truly with thee.

Then she let them down by a cord through the window: for her house was upon the town wall. And she said to them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned; and after that ye may go your way.

And the men said to her, Behold when we come into the land, thou shalt bind this line of scarlet thread in the window from which thou didst let us down: and thou shalt bring thy father; and mother, thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.

And she said, According to your words, so be it; and she bound the scarlet line in the window. And they departed,
and

and came to the mountain, and abode there three days, until the pursuers were returned. And the pursuers fought them throughout all the way, but found them not. So the men descended from the mountain, and came to Joshua, and told him all things that had befallen them. And they said, Truly the Lord hath delivered into our hands all the land; for the inhabitants of the country do faint because of us.

II.

AND Joshua rose early in the morning, and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. And after three days, the officers went through the host; and they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests, the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure; come not near unto it, that ye may know the way by which ye must go; for ye have not passed this way heretofore.

And Joshua said unto the people, Sanctify yourselves: for to-morrow the Lord will do wonders among you. And, at the command of Joshua, the priests took up the ark of the covenant, and went before the people. And the Lord said to Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know, that as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan. Then Joshua declared to the children of Israel, Hereby ye shall know that the living God is among you, and that he will, without fail, drive out from before you the Canaanites, and the Hittites, and other inhabitants of the lands. Behold, the ark of the covenant of the Lord of all the earth, passeth over before you into Jordan. Now take ye twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, shall rest in the waters of Jordan, that the waters of Jordan shall

shall be cut off from the waters that come down from above, and they shall stand upon an heap.

And thus it was, for when the feet of the priests who bore the ark were dipped in the brim of the water (for Jordan overflowed all his banks at the time of harvest), that the waters which came down from above, stood and rose up upon a heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests who bore the ark of the covenant of the Lord, stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground.

And when all the people were passed over Jordan, the Lord spake unto Joshua, saying, Take twelve men out of the people, out of every tribe a man, and command them, saying, Take you hence out of the midst of Jordan, out of the place where the priests feet stood firm, twelve stones: and ye shall carry them over with you, and leave them in the lodging place, where you shall lodge this night.

Then Joshua called the twelve men, whom he had prepared, out of every tribe a man, and said to them, Pass over before the ark of the Lord your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according to the number of the tribes of the children of Israel; that this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean you by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord, when it passed over Jordan: and these stones shall be for a memorial unto the children of Israel for ever.

And they did as Joshua commanded, and took up twelve stones out of the midst of Jordan, and carried them over with them to the place where they lodged, and laid them down there. And, besides, Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests stood, and they are there unto this day. For the priests who bare the ark stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua

to

to speak to the people. And the people halted, and passed over, and when they were gone over, the ark of the Lord also passed over, and the priests in the presence of the people.

On that day the Lord magnified Joshua in the sight of Israel, and they feared him, as they feared Moses, all the days of his life. And the Lord spake to Joshua, saying, Command the priests who bare the ark, that they come up out of Jordan. And it came to pass when the priests were come up out of the midst of Jordan, and the soles of their feet were lifted up on the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. And the twelve stones which they took out of Jordan, did Joshua pitch in Gilgal. And he said to the people, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall inform them how Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up until we were gone over: that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever.

III.

AND when the kings of the Amorites, and the kings of the Canaanites heard that the Lord had dried up the waters of Jordan, from before the children of Israel, until they were passed over, their heart melted; neither was there spirit in them any more, because of the children of Israel.

At that time the Lord said to Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. And Joshua did accordingly. And this is the cause why he circumcised: all the people that came out of Egypt, that were males, died in the wilderness by the way, after they came out of Egypt. Now they were circumcised; but the people who were born in the wilderness, them they had not circumcised.

And

And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you: wherefore the name of the place is called Gilgal unto this day. And the children of Israel kept the passover on the fourteenth day of the month, at even, in the plains of Jericho. And on the morrow after the passover, they eat of the old corn of the land, unleavened cakes and parched corn; and the manna ceased, neither had they manna any more, but did eat of the fruit of the land of Canaan that year.

And it came to pass when Joshua was by Jericho, that he looked and behold there stood a man over against him, with his sword drawn in his hand. And Joshua went to him and said, Art thou for us, or for our adversaries? And he said, Nay, but as captain of the host of the Lord am I come. And Joshua fell on his face to the earth and worshipped, saying, What saith my Lord unto his servant? And the captain of the Lord's host said to him, Loose thy shoe from off thy foot, for the place whereon thou standest is holy: and Joshua did so.

Now when Jericho was straitly shut up, because of the children of Israel, none went out, and none came in. And the Lord said to Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. Ye shall compass the city, and go round about the city once; thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams horns: and on the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the rams horns, and when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the city shall fall down flat, and the people shall ascend up every man strait before him.

And they did according to the command of Joshua, and the armed men went before the priests that blew with the trumpets; and he further commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you, then shall ye shout. Thus they compassed the city six days; and on the seventh day they rose
early

early about the dawning of the day, and compassed the city after the same manner seven times. And at the seventh time, when the priests blew with the trumpets, Joshua said to the people, Shout, for the Lord hath given you the city.

So the people shouted, and the wall fell down flat, so that they went up into the city, and took it. And the young men that were spies went in and brought out Rahab, and her father and mother, and her brethren, and all that she had, also her kindred, and left them without the camp of Israel. And they burnt the city with fire, only the silver and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

And the Lord was with Joshua, so that his fame was noised throughout all the country. But the children of Israel committed a trespass in the accursed thing: for Achan the son of Carmi, took of the accursed thing, (which was commanded not to be taken) and the anger of the Lord was kindled against the children of Israel. So that when Joshua sent men to fight against Ai, they were discomfited before their enemies; wherefore the hearts of the people melted, and became as water.

And Joshua rent his clothes, and fell to the earth upon his face, before the ark of the Lord, he and the elders of Israel, and put dust upon their heads. And he said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hands of the Amorites, to destroy us? O Lord, what shall I say, when Israel turneth their backs before their enemies! And the Lord said to Joshua, Israel hath sinned, and they have transgressed my covenant which I commanded them: for they have taken of the accursed thing, and have stolen and dissembled also, and have put it amongst their own stuff. Therefore they could not stand before their enemies. Neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify yourselves against to-morrow. In the morning ye shall be brought according to your tribes, and the tribe which the Lord taketh, shall come according to the families thereof; and the family which the Lord shall take, shall come by households, and the household which the Lord shall take, shall come man by man

man. And he that is taken shall be destroyed, because he hath transgressed the covenant of the Lord.

IV.

So Joshua rose up early in the morning and brought Israel by their tribes, and the tribe of Judah was taken. And he brought the family of Judah, and he took the family of the Zarhites, and he brought the family of the Zarhites man by man, and Zabdi was taken. And he brought his household man by man, and Achan the son of Carmi, the son of Zabdi, the son of Zerah, was taken.

And he said to Achan, My son, give I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done, hide it not from me. And Achan answered, Indeed I have sinned against the Lord God of Israel, and thus have I done. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them and took them, and they are hid in the earth in the midst of my tent.

So Joshua sent messengers, and found it was hid in his tent, and the silver under it. And they brought them unto Joshua, and to all the children of Israel, and laid them out before the Lord. And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day. And Israel stoned him with stones, and raised over him a great heap of stones; wherefore the name of that place was called the valley of Achor unto this day.

And when the inhabitants of Gibeon heard what Joshua had done to Jericho, they worked craftily, and went as if they had been ambassadors, and took old sacks upon their asses, and wine bottles old, and rent, and bound up. And old shoes, and old garments upon them, and the bread of their provision was dry and mouldy. And they came to Joshua to the camp at Gilgal, and said to him, and to the men of Israel, We are come from a far country. Now therefore make ye a league with us.

And Joshua made peace with them; and it came to pass at the end of three days, after they had made a league with them, that they heard these people were their neighbours, and that they dwelt among them. And Joshua said, Wherefore

fore have ye beguiled us, saying, We are very far from you, when ye dwell among us. And they answered, Because we were afraid of our lives, and have done this thing. Now, behold, we are in thy hand, to do unto us as seemeth good and right to thee.

And Joshua delivered them out of the hand of the children of Israel, that they slew them not.

Now when Adonizedeck, king of Jerusalem, had heard how Joshua had taken Ai, and had destroyed it, as he had done to Jericho; and how the inhabitants of Gibeon had made peace with Israel, and were among them, they feared greatly, because Gibeon was a great city, and all the men thereof were mighty: wherefore he sent to Hoham, king of Hebron, and Piram, king of Jarmuth, and Japhia, king of Lachish, and to Debir, king of Eglon, saying, Come up, and help me, that we may smite Gibeon, for it hath made peace with the children of Israel.

Then these five kings of the Amorites gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it. And the men of Gibeon sent to Joshua, saying, Come up to us quickly and help us: for all the kings of the Amorites, are gathered together against us. So Joshua ascended from Gilgal, he and all the people of war with him. And the Lord said to Joshua, Fear them not; for I have delivered them into thine hand.

And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon. And as they fled, and were in the going down to Beth-horon, the Lord cast down great stones from heaven upon them unto Azekah: and they were more which died with hail-stones, than they whom the children of Israel slew with the sword.

Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel; and he said, in the sight of Israel, Sun stand thou still upon Gibeon, and thou moon in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies (is not this written in the book of Jasher?). So the sun stood still

in the midst of heaven, and hastened not to go down about a whole day. And there was no day like that, before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

And Joshua returned, and Israel with him, to Gilgal. But these five kings fled, and hid themselves in a cave at Makedah. And when it was told him, he commanded that great stones should be rolled upon the mouth of the cave, and men set by it to keep them, till the people returned from pursuing after their enemies: then Joshua said, Open the mouth of the cave, and bring out these kings. And he commanded them to be slain, and hanged on five trees.

After this, Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, from Kadesh-Barnea unto Gaza, and all the country of Goshen unto Gibeon: because the Lord God of Israel fought for Israel.

V.

AND the countries which the children of Israel inherited were divided to them by lot, as the Lord commanded by the hand of Moses, for the nine tribes, and for the half tribe. For Moses had given the inheritance of two tribes, and an half tribe, on the other side Jordan: but unto the Levites he gave no inheritance among them. The children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part to the Levites in the land, save cities to dwell in, with their suburbs for their cattle and their substance.

Then the children of Judah came to Joshua: and Caleb, the son of Jephunneh, said to him, Thou knowest the thing that the Lord said unto Moses concerning me and thee, in Kadesh-Barnea. I was forty years old when Moses the servant of the Lord sent me to espy out the land: and I brought him word again, as it was in my heart. I wholly followed the Lord my God, but my brethren who went with me made the heart of the people melt. And Moses said, Surely the land on which thy feet have trod-

den,

den, shall be thy inheritance, and thy childrens for ever, because thou hast followed the Lord.

Now behold, the Lord hath kept me alive these forty and five years, while Israel wandered in the wilderness: and I am this day fourscore and five years old. Now therefore give me this mountain, whereof the Lord spake in that day. And Joshua blessed him, and gave to him Hebron for a possession. And it became the inheritance of Caleb unto this day.

And, after that the Lord had given rest to Israel from all their enemies round about, Joshua, being old and stricken in age, called for all Israel, for their elders, and judges, and officers, and said to them, Ye have seen all that the Lord your God hath done to these nations, for he hath fought for you. Be ye therefore very courageous to keep and do all that is written in the book of the law of Moses, that ye turn not aside therefrom, to the right hand or to the left. That ye come not among these nations, (those which remain amongst you) neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them.

Take heed therefore to yourselves, that ye love the Lord your God. Else if ye do in any wise go back, and cleave to the remnant of these nations, and shall make marriages with them, and go in unto them, and they to you, know for a certainty, that the Lord will no more drive out any of them from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you. Behold this day I am going the way of all the earth, and ye know that not one thing hath failed of all the good things which the Lord your God spake concerning you: all are come to pass, and not one thing hath failed.

Therefore it shall be, that as all good things are come upon you which the Lord your God promised you, so shall the Lord bring upon you all evil things, until he hath destroyed you from off this good land which he hath given you. When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and

served other gods, and bowed yourselves to them, then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given you.

And Joshua rehearsed the great things which the Lord had done for Israel; and further said, Now therefore, fear the Lord, and serve him in sincerity and truth; but if it seem evil unto you to serve the Lord, chuse you this day whom you will serve, whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.

And the people answered, God forbid that we should forsake the Lord, to serve other gods. For the Lord our God, he it is that brought us up, and our fathers out of the land of Egypt, from the house of bondage; and who did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: therefore we will also serve the Lord for he is our God.

And Joshua said to the people, Ye are witnesses against yourselves, that ye have chosen you the Lord, to serve him. And they said, We are witnesses.

So Joshua made a covenant with the people that day, and set them a statute, and an ordinance in Shechem. And he wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak that was by the sanctuary of the Lord. So Joshua let the people depart, every man to his inheritance.

And after these things Joshua the servant of the Lord died, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-herah, which is in Mount Ephraim, on the north side of the hill of Gaash. And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived him, and who had known all the works of the Lord, that he had done for Israel.

And the bones of Joseph, which the children of Israel had brought up out of Egypt, they buried in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor

Hamor the father of Shechem, for an hundred pieces of silver; and it became the inheritance of the children of Joseph. And Eleazar the son of Aaron died, and they buried him in a hill that pertained to Phinehas his son, which was given him in Mount Ephraim.

THE BOOK OF JUDGES.

I.

AND there arose another generation which knew not the Lord, nor the works which he had done for Israel. And they forsook the Lord God of their fathers, who brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves to them, and provoked the Lord to anger.

So that he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said. And they were greatly distressed.

Nevertheless, the Lord raised up judges, who delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but went after other gods; and turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so.

And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies, all the days of the judge. But when the judge was dead, they returned and corrupted themselves more than their fathers: they ceased not from their own doings, nor from their stubborn way. And the anger of the Lord was kindled against Israel; and he said, Because this people hath transgressed my covenant, which I com-

manded their fathers, and have not hearkened unto my voice, I will not henceforth drive out from before them any of the nations which Joshua left when he died, that I may prove Israel, whether they will keep the way of the Lord, to walk therein, or not.

And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, the Perizites, and Hivites, and Jebusites. And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. And they did evil in the sight of the Lord. Therefore he was greatly displeased with Israel, and sold them into the hand of the king of Mesopotamia: and they served him eight years.

But when the children of Israel cried unto the Lord, he raised up a deliverer, even Othniel the son of Kenaz, Caleb's younger brother. And the spirit of the Lord came upon him, and he judged Israel. And his hand prevailed against the king of Mesopotamia. Then the land had rest forty years, and Othniel died.

II.

AGAIN the children of Israel did evil in the sight of the Lord, and he delivered them into the hand of Jabin, king of Canaan; the captain of whose host was Sisera. And Deborah a prophetess, the wife of Lapidoth, judged Israel at that time. She dwelt under the palm-tree of Deborah: and the people came up to her for judgment.

And she sent and called Barak the son of Abinoam, and said to him, Hath not the Lord God of Israel commanded, saying, Go, and draw toward Mount Tabor, and take with thee ten thousand men, of the children of Naphtali, and of the children of Zebulun? And Barak said, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee. So Barak went down from Mount Tabor, and the Lord discomfited Sisera, and all his chariots, and all his host before Barak. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan.

Then

Then sang Deborah and Barak on that day, saying, * Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves. Hear, O ye kings, give ear, O ye princes; I will sing unto the Lord, I will sing praise to the Lord God of Israel. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel. In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through by-ways, the inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose, a mother in Israel. My heart is toward the governors of Israel, that offered themselves willingly among the people: bless ye the Lord! Speak ye that ride on white asses, ye that sit in judgment, and walk by the way. They that are delivered from the noise of archers, in the places of drawing waters; there shall they rehearse the righteous acts of the Lord: then shall the people of the Lord go down to the gates. Awake, awake, Deborah: awake, awake, utter a song: arise Barak, and lead thy captivity captive, thou son of Abinoam. And the princes of Issachar were with Deborah, even Issachar, and also Barak, he was sent on foot into the valley: for the divisions of Reuben, there were great searchings of heart.

After this, the land had rest forty years: but because the children of Israel did evil again, the Lord delivered them into the hand of Midian seven years. And Israel was greatly impoverished by the Midianites; and cried unto the Lord, because of them. And the Lord sent a prophet unto the children of Israel, who said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, out of the house of bondage, and delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you. And I said to you, I am the Lord your God, fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

And there came an angel of the Lord, and sat under

* The whole of this song is not thought necessary to be inserted here.

an oak which was in Ophrah, that pertained unto Joash, the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the Lord said unto him, The Lord is with thee, thou mighty man of valour. And Gideon said, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where are all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now he hath forsaken us, and delivered us into the hands of the Midianites.

And the Lord said, Go in this thy might, and thou shalt save Israel: have I not sent thee? And he said unto him, Wherewith shall I save Israel? behold my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. Then Gideon said, If now I have found grace in thy sight, shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come to thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. And Gideon went in and made ready a kid, and unleavened cakes of an ephah of flour, and brought it to him under the oak, and presented it.

And the angel of God said unto him, Take the flesh, and the unleavened cakes, and lay them upon this rock. And he did so. Then the angel put forth the end of the staff that was in his hand, and touched the flesh and the cakes: and there rose up fire out of the rock, and consumed them: then the angel of the Lord departed out of his sight. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God: for because I have seen an angel of the Lord face to face. And the Lord said unto him, Peace be unto thee, fear not, thou shalt not die.

Then he built an altar there unto the Lord, and called it Jehovah Shalom: unto this day, it is yet in Ophrah of the Abiezrites.

Now the Midianites, and the Amalekites, and the children of the East were gathered together, and went over, and pitched in the valley of Jezreel. But the spirit of the Lord

Lord came upon Gideon, and he blew a trumpet, and Abiezer was gathered after him. And he sent messengers unto Manasseh, unto Ashur, Zebulon and Naphtali. And they came to meet him.

And Gideon said unto God, If thou wilt save Israel by my hand, as thou hast said; behold, I will put a fleece of wool on the floor: and if the dew be on the fleece only, and it be dry on all the earth besides, then shall I know thou wilt save Israel by my hand. And it was so; for he rose up early in the morning, and thrust the fleece together, and wrung the dew out of the fleece, a bowl full of water. And Gideon said, Let not God be displeased with me, and I will speak but this once: let me prove I pray thee but this once, with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night; for it was dry upon the fleece only, and there was dew on all the ground.

Then Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod; so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. And the Lord said unto him, The people that are with thee, are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now, therefore, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return, and depart early from mount Gilead; and there returned of the people twenty-two thousand, and remained ten thousand.

And the Lord said, The people are yet too many. So at the command of the Lord he took only three hundred men, and with these Gideon obtained a great victory over the Midianites. Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more: and the country was in quietness forty years in the days of Gideon. But after his death, the children of Israel turned again, and went after Baalim, and made Baal-berith their god: not remembering the Lord their God, who had delivered them out of the hands of all their enemies on every side. Neither shewed they kindness to the house of

Gideon, according to all the goodness which he had shewed unto Israel.

III.

AFTER this, Abimelech hired vain and light persons who followed him. And he went to his father's house, and slew his brethren the sons of Gideon; and the men of Shechem gathered together, and made Abimelech king. But when he had reigned three years over Israel, the men of Shechem dealt treacherously with him, that the cruelty done to the sons of Gideon might come, and their blood be laid upon Abimelech their brother who slew them, and upon the men of Shechem, who aided him in killing his brethren. And as Abimelech fought against the men of Shechem, he came to the door of a tower, from which a certain woman cast a millstone upon his head, so that he died. Thus God rendered the wickedness of Abimelech which he did to his father in slaying his seventy brethren. And all the evil of the men of Shechem did God render upon their heads.

And after Abimelech, there arose, to defend Israel, Tola the son of Puah. And he judged Israel twenty-three years, and died. And after him arose Jair, a Gileadite, who judged Israel twenty-two years. And he had thirty sons, that rode on thirty ass colts, and they had thirty cities.

And the children of Israel again did evil in the sight of the Lord, and forsook him, and served the gods of the nations. And the Lord was displeased, and sold them into the hands of the Philistines, and into the hands of the children of Ammon: but when they cried unto him, he raised up Jephthah, the Gileadite, by whom the Lord wrought deliverance for Israel. And after him, Ibzan judged Israel; and after him, Elon; and after him, Abdon; he had forty sons, and thirty nephews that rode on threescore and ten ass colts: and he judged Israel eight years. And after him Sampson arose, whom the Lord had appointed to deliver Israel, and he judged Israel in the days of the Philistines twenty years.

THE BOOK OF RUTH.

NOW it came to pass in the days when the judges ruled, that there was a famine in the land: and a certain man of Beth-lehem Judah went to sojourn in the country of Moab, he and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and of his two sons, Mahlon and Chilion. And they took them wives of the women of Moab; the name of one was Orpah, and the name of the other, Ruth: and they dwelt there about ten years.

And Elimelech Naomi's husband died; and Mahlon and Chilion died also; and the woman was left of her two sons, and her husband. Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard how the Lord had visited his people in giving them bread: and they went on the way to return to the land of Judah.

And Naomi said unto her two daughters in law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead and with me. The Lord grant you that you may find rest, each of you in the house of her husband. Then she kissed them; and they lift up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people. And Naomi said, Turn again, my daughters: why will ye go with me?

And they wept again; and Orpah kissed her mother in law, but Ruth clave unto her. And she said, Behold thy sister in law is gone back to her people; return thou after thy sister. And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried. The Lord do so to me, and more also, if ought but death part thee or me.

me. When she saw her daughter was stedfastly minded to go with her, she left speaking unto her.

So they two went forward, and when they came to Bethlehem all the city was moved about them, and they said, Is this Naomi? and she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me? and they came to Bethlehem in the beginning of barley harvest.

And Naomi had a kinsman of her husband's, a mighty man of wealth: and his name was Boaz. And Ruth said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went and gleaned in the field after the reapers; and it happened she came to a part of the field belonging to Boaz, and behold he came from Bethlehem, and said unto the reapers, The Lord be with you; and they answered him, The Lord bless thee. And he said unto his servant who was set over his reapers, Whose damsel is this? and the servant said, It is the Moabitish damsel that came back with Naomi. And she said, I pray you, let me glean and gather after the reapers amongst the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

Then said Boaz unto her, Go not, my daughter, to glean in another field, neither go from hence, but abide here fast by my maidens. Then she bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take notice of me, seeing I am a stranger?

And Boaz answered, It hath been fully shewed me, all that thou hast done to thy mother in law, since the death of thine husband: and how thou hast left thy father and mother, and the land of thy nativity, and art come to a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord.

Lord God of Israel, under whose wings thou art come to trust.

Then she said, Let me find favour in thy sight, for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid.

So she gleaned in the field until even, and beat out that she had gleaned; and it was about an ephah of barley. And she took it up and went into the city: and her mother in law said unto her, Where hast thou gleaned to-day? blessed be he that did take knowledge of thee. And she shewed her mother with whom she had wrought, and said, His name is Boaz.

Then Naomi said unto her daughter, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead; the man is one of our next kinsmen.

So Ruth continued to glean unto the end of barley harvest, and of wheat harvest; and dwelt with her mother in law.

And after a certain time Boaz went up to the gate, and sat him down there. And he took ten men of the elders of the city, and said, Sit ye down here. And he called to them a kinsman, who was nearer than him, and he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land which was Elimelech's. And I thought to advertize thee, saying, Buy it before the inhabitants, and before the elders of my people; but if thou wilt not redeem it, then tell me, that I may know; for there is none to redeem it besides thee, and I am after thee.

And he said, I will redeem it. Then said Boaz, When thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, lest I marr my own inheritance: redeem thou my right, to thyself, for I cannot redeem it.

Now this was the manner in former time in Israel, concerning redeeming and changing, to confirm all things: a man plucked off his shoe, and gave it to his neighbour; and
this

this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee; so he drew off his shoe.

And Boaz said to the elders, and to all the people, Ye are witnesses this day, that I have bought all that was Eli-melech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover, Ruth the Moabitess, have I purchased to be my wife. Ye are witnesses this day. And all the people that were in the gate, and the elders said, We are witnesses: the Lord make the woman that is come into thy house, like Rachel, and like Leah, which two did build the house of Israel.

So Boaz took Ruth, and she was his wife, and bare him a son. And the women said unto Naomi, Blessed be the Lord who hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, who loveth thee, who is better to thee than seven sons, hath born him. And Naomi took the child, and laid it in her bosom, and became nurse to it. And the women her neighbours gave it a name, saying, There is a son born unto Naomi, and they called his name Obed: he is the father of Jesse, the father of David.

THE FIRST AND SECOND BOOKS OF SAMUEL.

I.

THERE was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah. This man went up out of his city yearly, to worship, and to sacrifice unto the Lord of Hosts, in Shiloh; and Hannah, his wife, went with him; but it was matter of great sorrow to her, that she had no children. Then Elkanah, her husband, said unto her, Hannah, why is thy heart grieved? am not I better

I better to thee than ten sons? So after they had eaten in Shiloh, Hannah rose up (now Eli the priest sat upon a seat by a post of the temple of the Lord) and she was in bitterness of soul, and prayed unto the Lord, and wept sore. And she said, O Lord of Hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life.

And as she continued praying before the Lord, Eli marked her mouth. Now Hannah spake in her heart, only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And he said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered, No, my Lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial: for out of the abundance of my meditation and grief, have I spoken hitherto.

Then Eli answered, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him. So the woman went her way, and her countenance was no more sad. And they rose up early in the morning, and worshipped before the Lord, and returned to their house to Ramah.

And the Lord remembered Hannah, wherefore it came to pass that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord. And the man Elkanah, and all his house went up to offer unto the Lord the yearly sacrifice, and his vow; but Hannah went not up, for she said unto her husband, I will not go up till the child be weaned; and then I will bring him that he may appear before the Lord, and there abide for ever. And Elkanah her husband said, Do what seemeth thee good, only the Lord establish his word.

So the woman abode, and when she had weaned her son, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young.
And

And they brought the child to Eli. And she said, O my Lord, as thy soul liveth, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him. Therefore I have returned him to the Lord as long as he liveth, he shall be returned to the Lord.

II.

AND Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation, there is none holy as the Lord: for there is none beside thee: neither is there any rock like our God. Talk no more so exceeding proudly, let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken, and they that stumbled are girt with strength.

They that were full, have hired out themselves for bread, and they that were hungry ceased: so that the barren hath born seven, and she that hath many children, is waxed feeble. The Lord killeth, and maketh alive, he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces: out of heaven shall he thunder upon them; the Lord shall judge the ends of the earth, and he shall give strength unto his king, and exalt the horn of his anointed.

And Elkanah went to Ramah, to his house, and the child did minister to the Lord before Eli the priest, girded with a linen ephod. Moreover, his mother made him a little coat, and brought it to him from year to year, when she

she

she came up with her husband, to offer the yearly sacrifice. And Hannah had three sons and two daughters.

Now the sons of Eli were sons of Belial, they knew not the Lord; their sin was very great before the Lord: so that men abhorred the offering of the Lord. And Eli heard all that his sons did unto Israel, and he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Ye make the Lord's people to transgress. If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father.

And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I appear unto the house of thy father, when they were in Egypt, in Pharaoh's house; and did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me; and did I give to the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice, and at my offering, which I have commanded in my habitation, and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me, I will honour, and they that despise me, shall be lightly esteemed. Behold the days come that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel. And the man of thine, whom I shall not cut off from mine altar, shall be to consume thy eyes, and to grieve thy heart: and all the increase of thy house shall die in the flower of their age. And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phineas: in one day they shall die, both of them. And I will raise me up a faithful priest, that shall do according to that which is in my heart, and in my mind: and I will build him a sure house, and

and he shall walk before mine anointed for ever. And it shall come to pass, that every one that is left in thy house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me I pray thee into one of the priests offices, that I may eat a piece of bread.

III.

AND the child Samuel grew on, and was in favour both with the Lord, and also with men. And the word of the Lord was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the Lord, where the ark of God was; and Samuel was laid down to sleep; that the Lord called Samuel, and he answered, Here am I. And he ran to Eli, and said, Here am I, for thou calledst me; and he said, I called not; lie down again. And he went and lay down.

And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I, for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed to him.

And the Lord called Samuel again the third time: and he went to Eli as before, and said, Here am I. And Eli perceived that the Lord had called the child; therefore he said to him, Go lie down, and it shall be, if the call come, thou shalt say, *Speak, Lord, for thy servant heareth.* So Samuel went and lay down in his place. And the Lord came and called as at other times, Samuel, Samuel. Then Samuel answered, *Speak, for thy servant heareth.*

And the Lord said to Samuel, Behold I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin I will also make an end: for I have told him that I will judge his house for ever, for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not, therefore I have declared unto the house

of

of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

And Samuel lay till the morning, and opened the doors of the house of the Lord: and he feared to shew Eli the vision. Then Eli called Samuel, and said, Samuel my son, what is the thing that the Lord hath said unto thee? I pray thee hide it not from me. And Samuel told the whole of it, and hid nothing from him. And he said, It is the Lord, let him do what seemeth him good.

And the Lord was with Samuel, so that none of his words did fall to the ground. And all Israel, from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord.

And the Lord appeared again in Shiloh, for the Lord revealed himself to Samuel in Shiloh, by the word of the Lord. And the word of Samuel came to all Israel.

IV.

Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek. And Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men. And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to-day before the Philistines: let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hands of our enemies. So the people sent for the ark: and the two sons of Eli, Hophni and Phinehas, were with it.

And when the ark of the covenant of the Lord of hosts came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines understood that the ark of the Lord was come into the camp, they were afraid, for they said, God is come into the camp, Wo unto us, for there has not been such a thing heretofore. Who shall deliver us out of the hand of these mighty Gods? these are the Gods who smote the Egyptians with all the plagues. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you.

And

And the Philistines fought, and Israel was smitten, and there was a very great slaughter, for there fell of Israel thirty thousand footmen. And the ark was taken, and the two sons of Eli were slain. Then there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon a seat by the way-side, watching. And when the man came into the city with these tidings, all the city cried out.

And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? Then the man came in hastily, and told Eli, saying, I am he that came out of the army, I am fled this day out of it. And he said, What is there done, my son? And the messenger answered, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons Hophni and Phineas are dead, and the ark of God is taken.

Now Eli was ninety and eight years old; and his eyes were dim, that he could not see. And it came to pass, when mention was made of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man and heavy. And he had judged Israel forty years. And his daughter-in-law, Phinehas's wife being with child, near to be delivered, when she heard the tidings that the ark was taken, and that her father-in-law, and her husband were dead, she bowed herself and travailed; for her pains came upon her. And about the time of her death, the women that stood by her said, Fear not for thou hast born a son. But she did not regard. And she named the child Ichabod, saying, The glory is departed from Israel! for the ark of God is taken.

And the Philistines brought the ark from Eben-ezer to Ashdod, and set it in the house of Dagon, by the image of Dagon. And when they of Ashdod rose early on the morrow, behold Dagon was fallen upon his face, to the earth, before the ark of the Lord: and they took Dagon and set him in his place again. But the next morning Dagon was fallen upon his face to the ground: and the head of Dagon and both the palms of his hands were cut off
upon

upon the threshold, only the stump of Dagon was left to him. Therefore neither the priests of Dagon, nor any that came into his house, tread on the threshold of Dagon in Ashdod, unto this day.

But the hand of the Lord was heavy upon them of Ashdod; and when they saw it was so, they said, The ark of the God of Israel shall not abide with us, for his hand is fore upon us, and upon Dagon our God. They sent, therefore, and gathered all the Lords of the Philistines to them, and said, What shall we do with the ark of the God of Israel? And they answered, Let it be carried about to Gath. And it was so, that after they had carried it there, the hand of the Lord was against the city, therefore they sent it to Ekron; and the Ekronites said, They have brought about the ark of the God of Israel to slay us. Send it away, and let it go again to its own place.

And the ark of the Lord was in the country of the Philistines seven months. And they called for the priests and the diviners, saying, What shall we do to the ark of the Lord? tell us how we shall send it to his place. And they said, If ye send it away send it not empty. Wherefore do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts; when he had wrought wonderfully among them, did they not let the people go, and they departed. Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring the calves home from them. Then take the ark of the Lord, and lay it upon the cart; and put the jewels of gold which ye return him for a trespass offering, in a coffer by the side thereof, and send it away that it may go, and see if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil; but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

And the men did so, and the kine took the straight way towards Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them to the border of Beth-shemesh. And they of Beth-shemesh were reaping

reaping their wheat harvest in the valley : and they lifted up their eyes, and saw the ark, and rejoiced to see it.

And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone. And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt offerings, and sacrificed sacrifices the same day unto the Lord. And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

And after some time, the Beth-shemites sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the Lord; come ye down and fetch it up to you. And they came and fetched up the ark; and the time of its abode in Kirjath-jearim was twenty years. And the house of Israel lamented after the Lord. Then Samuel spake unto them, saying, If ye do return to the Lord with all your hearts, put away the strange gods from among you, and prepare your hearts to the Lord, and serve him only; and he will deliver you out of the hand of the Philistines.

And they put away Baalim and Ashtaroth, and served the Lord only. Then Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord.

Now when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against them: and when they heard it, they were afraid of the Philistines, and said unto Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines. And Samuel cried unto the Lord, for Israel, and the Lord heard him. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the Lord thundered on that day, with a great thunder, upon the Philistines, and discomfited them, and they were smitten before Israel, till they came under Beth-car.

Then

Then Samuel took a stone, and set it between Mizpeh and Shen; and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us. So the Philistines were subdued, and the cities which they had taken from Israel were restored to Israel, from Ekron even unto Gath.

And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh; and judged Israel in all those places. And his return was to Ramah; for there was his house; and there he also judged Israel, and there he built an altar unto the Lord.

V.

AND when Samuel was old, he made his sons judges over Israel. Now the name of his first-born was Joel, and the name of his second, Abiah; they were judges in Beersheba. And his sons walked not in his ways, but turned aside after gain, and took bribes, and perverted judgment. Then the elders of Israel came to Samuel to Ramah, and said, Behold thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations. But it displeased Samuel, when they said, Give us a king to judge us: and Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken to the voice of the people in all they say to thee; for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods: so do they also unto thee.

And Samuel told all the words of the Lord to the people, and the manner of the king that should reign over them, how he should oppress them, and that they should cry because of their king which they had chosen; but that the Lord would not hear them in that day. Nevertheless, the people refused to obey the voice of Samuel, and said, We will have a king over us. And Samuel said to them, Go ye every man to his city."

Now there was a man of Benjamin, whose name was Kish, a mighty man of power. And he had a son whose
name

name was Saul, a choice young man; there was not among the children of Israel a goodlier person. And the asses of Kish, Saul's father, were lost; and he said to Saul, Take now one of the servants with thee, and go seek the asses. And he passed through mount Ephraim, and through the land of Shalisha, and Shalim, and also the land of the Benjamites, but found them not.

And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, let us return; lest my father leave caring for the asses, and take thought for us. And the servant said, Behold now there is in this city a man of God, and he is an honourable man: all that he saith cometh surely to pass: let us go thither, perhaps he can shew us the way that we should go. And Saul answered, Let us go.

So they went to the city where the man of God was; and as they went up the hill to the city, they found young maidens going out to draw water, and said to them, Is the seer here? and they answered, He is; behold he is before you, he came to-day to the city; for there is a sacrifice of the people to-day, in the high place. Now therefore get you up, for about this time ye shall find him: and when they were come into the city, Samuel came out against them, to go up to the high place.

Now the Lord had shewn Samuel, a day before Saul came, saying, To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save them out of the hand of the Philistines; for I have looked upon my people, because their cry is come unto me.

And when Samuel saw Saul, the Lord said to him, Behold the man of whom I spake to thee: this same shall reign over my people. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. And Samuel said, I am the seer: Go up before me unto the high place, for ye shall eat with me to-day; and to-morrow I will let thee go, and will tell thee all that is in thy heart. And as for thine asses that were lost three days ago, set not thy mind upon them, for they
are

are found : and on whom is all the desire of Israel ? Is it not on thee, and on all thy father's house ?

And Saul answered, Am not I a Benjamite, of the smallest of the tribes of Israel ; and my family the least of all the families of the tribe of Benjamin ? Wherefore then speakest thou so to me ? And Samuel took Saul, and his servant, and brought them into the parlour, and made them sit in the chiefest place amongst them that were bidden, who were about thirty persons. So Saul did eat with Samuel that day ; and when they were come down from the high place into the city, Samuel communed with Saul upon the house top.*

And they arose early, and went out both of them, he and Samuel, abroad. And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us (and he passed on), but stand thou still awhile, that I may shew thee the word of God. Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance ? When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin, at Zelzah : and they will say to thee, The asses which thou wentest to seek are found : and lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son ? Then thou shalt go forward from thence, and shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids, and another three loaves of bread, and another a bottle of wine. And they will salute thee, and give thee two loaves of bread, which thou shalt receive of their hands. After that, thou shalt come to the hill of God, where is the garrison of the Philistines : and when thou art come thither to the city, thou shalt meet a company of prophets, coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp before them, and they shall prophecy. And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them,

* It was usual to have the tops of their houses flat, so as to be walked upon.

and shalt be turned into another man. And let it be when these signs are come to thee, that thou do as occasion shall serve, for God is with thee. And thou shalt go before me to Gilgal, and behold I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come unto thee, and shew thee what thou shalt do.

And when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. When they came to the hill, behold a company of prophets met him, and the spirit of God came upon him, and he prophesied among them. And when all that knew him before time, saw that he prophesied among the prophets, the people said one to another, What is this that is to come to the son of Kish? Is Saul also among the prophets?

Then Saul's uncle said unto him, and unto his servant, Whither went ye? and he said, To seek the asses: and when we found them not, we came to Samuel. And his uncle said, Tell me, I pray thee, what Samuel said unto you. And Saul replied, He told us plainly that the asses were found: but of the matter of the kingdom, whereof Samuel spake, he told him not.

And Samuel called the people together unto the Lord, to Mizpeh, and said to the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you. And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations: and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands.

And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken, and when the tribe of Benjamin came near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him he could not be found, for he had hid himself among the stuff. Therefore they inquired of the Lord further, and ran and fetched him thence. And

Samuel

Samuel said to them, See ye him whom the Lord hath chosen. And all the people shouted, and said, God save the king.

Then Samuel told them the manner of the kingdom, and wrote it in a book, and laid it up before the Lord; and Samuel sent all the people away, every man to his house. And Saul also went home to Gibeah, and there went with him a band of men, whose hearts God had touched; but the sons of Belial said, How shall this man save us? and they despised him, and brought him no presents: but he held his peace.

VI.

AND all the people went to Gilgal, and there they made Saul king before the Lord: and sacrificed sacrifices of peace-offerings before the Lord. And Samuel said unto all Israel, Behold I have hearkened unto your voice, in all that ye said unto me, and have made a king over you. And now behold, the king walketh before you: and I am old, and grey-headed, and my sons are with you: and I have walked before you from my childhood unto this day. Behold, here I am, witness against me before the Lord, and before his anointed? whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said to them, The Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness.

And Samuel said unto the people, It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. Now therefore stand still, that I may reason with you before the Lord, of all the righteous acts of the Lord, which he did to you, and to your fathers. When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses and Aaron, who brought forth your fathers out of Egypt, and made them dwell in this place, and when they forgot the Lord their God, he sold them into the hand of Sisera,

captain of the host of Hazor, and into the hands of the Philistines, and into the hand of the king of Moab, and they fought against them. And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth: but now deliver us out of the hands of our enemies, and we will serve thee. And the Lord sent Jerubbaal and Bedan, and Jephtha and Samuel, and delivered you out of the hands of your enemies, on every side, and ye dwelt safe. And when ye saw that Nahash the king of the children of Ammon came against you, ye said to me, Nay, but a king shall reign over us; when the Lord your God was your king. Now behold, the Lord hath set a king over you. If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye, and also the king that reigneth over you, continue following the Lord your God. But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers.

Now stand and see this great thing which the Lord will do before your eyes; Is it not wheat harvest to-day? I will call unto the Lord, and he shall send thunder and rain, that ye may see your wickedness is great, which ye have done in the sight of the Lord, in asking you a king.

So Samuel called unto the Lord, and the Lord sent thunder and rain that day: and the people greatly feared the Lord and Samuel. And they said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not, for we have added unto all our sins, this evil to ask us a king. And Samuel said to the people, Fear not, ye have done all this wickedness, yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn ye not aside, for then should ye go after vain things, which cannot profit nor deliver, for they are vain. For the Lord will not forsake his people, for his great name's sake: because it hath pleased the Lord to make you his people. Moreover, as for me, God forbid that I should sin against the Lord, in ceasing to pray for you: but I will teach you the good and the right way. Only fear the Lord,

Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines, and whithersoever he turned himself he vexed them. Now the sons of Saul were Jonathan, and Ishni, and Melchisua: and the names of his two daughters, were Merab and Michal. And the name of Saul's wife was Ahinoam, the daughter of Ahimaas, and the name of the captain of his host was Abner the son of Ner, Saul's uncle. And there was fore war against the Philistines all the days of Saul.

VII.

THEN Samuel said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord, go and smite Amalek, and spare them not. And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And he smote the Amalekites from Havilah, until thou comest to Shur, that is over against Egypt.

But Saul and the people spared Agag the king of the Amalekites, and all that was good, and would not destroy them: but every thing that was vile and refuse, that they destroyed. Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king, for he has turned back from following me, and hath not performed my commandments. And it grieved Samuel, and he cried to the Lord all night, and when he arose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and behold he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

And Samuel came to Saul, and Saul said unto him, Blessed be thou of the Lord: I have performed the com-

mandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? and Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep, and of the oxen, to sacrifice unto the Lord thy God.

Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said unto me this night. When thou wast little in thy own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel. And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners, and fight against them till they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?

And Saul answered, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me; but the people took of the spoil the chief things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? behold, to obey is better than sacrifice, and to hearken, than the fat of rams. For rebellion is as the sign of witchcraft, and stubbornness is as iniquity and idolatry: because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

And Saul said, I have sinned: for I have transgressed the commandment of the Lord, and thy words, because I feared the people, and obeyed their voice. Now therefore, pardon my sin, and turn again with me, that I may worship the Lord; but Samuel refused; and as he turned to go away, Saul laid hold on the skirt of his mantle, and it rent. And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

Then Saul asked again, saying, I pray thee yet honour me now before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God. So Samuel turned again, and Saul worshipped the Lord.

After

After this Samuel went to Ramah, and Saul went up to his house to Gibeah of Saul, but Samuel came no more to see Saul until the day of his death. Nevertheless Samuel mourned for him. And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go; I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him who I name to thee.

And Samuel did that which the Lord spoke, and came to Bethlehem: and the elders of the town trembled at his coming, and said, Comest thou peaceably? and he said, Peaceably; I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. And when they were come, Samuel looked on Eliab, and said, Surely, the Lord's anointed is before me; but the Lord said, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

Then Jesse called Abinidab, and made him pass before Samuel: and he said, Neither hath the Lord chosen this. Then he made Shammah to pass by: and Samuel said, Neither hath the Lord chosen this. Again, Jesse made seven of his sons to pass before Samuel; and Samuel said, The Lord hath not chosen these: are here all thy children? and he said, There remaineth yet the youngest, and behold he keepeth the sheep. And Samuel said, Send and fetch him; for we will not sit down till he come hither.

And he sent and brought him in (now he was ruddy, and of a beautiful countenance). And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the Lord came upon David from that day forward: but the spirit of the Lord departed from Saul.

VIII.

Now the Philistines gathered together their armies to battle, and were gathered together at Shocho, which belongeth to Judah, and pitched between Shocho and Azekah, in the coast of Dammim. And Saul, and the men of Israel were gathered together, and pitched by the valley of Elah. And the Philistines stood on a mountain on one side, and Israel stood on the mount on the other side: and there was a valley between them.

And there went out a champion from the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had a helmet of brass upon his head, and was armed with a coat of mail: and the weight of the coat was five thousand shekels of brass, and he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron, and one bearing a shield went before him.

And he stood and cried to the armies of Israel, saying, Why are ye come out to set your battle in array? Am not I a Philistine, and you servants to Saul? Choose you a man for you, and let him come down to me, if he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us: and he further said, I defy the armies of Israel this day; give me a man, that we may fight together.

Now David was the son of that Ephrathite of Bethlehem Judah, whose name was Jesse, and he had eight sons: and the man went for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle, whose names were Eliab, Abinadab, and Shammah: but David was the youngest. And the Philistine drew near, morning and evening, and presented himself forty days. And Jesse said to his son David, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren, and carry these ten cheeses to the captain of their thousand, and see how thy brethren fare, and take their pledge.

And

And David rose up early in the morning, and left the sheep with a keeper, and took with him, and went as his father had commanded; and he came to the trench as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

And as he talked with them, there came up the champion, Goliath of Gath, out of the armies of the Philistines, and spake the same words as before; and David heard them. And the men of Israel, when they saw the man, fled from him, for they were sore afraid: and they said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be that the man who killeth him, the king will enrich him with great riches, and give him his daughter, and make his father's house free in Israel.

And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? and the people answered him after this manner, saying, So shall it be done to the man that killeth him. And Eliab, his eldest brother, heard when he spoke to the men, and his anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art come down, that thou mightest see the battle.

And David said, What have I now done? Is there not a cause? and he turned from him towards another, and spake after the same manner. And when the words were heard which David spake, they rehearsed them before Saul, and he sent for him. And David said unto Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said, Thou art not able to go against this Philistine, to fight with him: for thou art but a youth, and he a man of war from his youth.

Then David said, Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock. And I went out after him, and smote him, and delivered it out of his mouth; and when he rose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he has defied the armies of the living God. David said, Moreover the Lord who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.

And Saul said to him, Go, and the Lord be with thee. And Saul armed David with his armour, and put an helmet of brass upon his head, also armed him with a coat of mail. And David girded his sword upon his armour, and assayed to go, for he had not proved it. Then he said to Saul, I cannot go with these; for I have not proved them, and David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, and his sling was in his hand, and he drew near to the Philistine. And the Philistine came on and drew near to David, and the man that bare his shield went before him.

And when the Philistine looked about and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said to him, Am I a dog, that thou comest to me with staves? And he cursed David by his gods, and said, Come to me, and I will give thy flesh to the fowls of the air, and to the beasts of the field.

Then David said to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied; this day will the Lord deliver thee into mine hand, and I will smite thee and take thine head from thee. And all this assembly shall know that the Lord saveth not with sword or spear: for the battle is the Lord's, and he will give you into our hands. And when the Philistine drew nigh to meet David,

David, David hasted and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead, and he fell upon his face to the earth.

So David prevailed over the Philistine with a sling and with a stone, and slew him; but there was no sword in the hand of David. Therefore he ran and stood upon the Philistine, and took his sword, and drew it out of the sheath, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose and pursued them, until they came to the valley, and to the gates of Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem, and he put his armour in his tent.

And when Saul saw David go forth against the Philistine, he said to Abner the captain of the host, Whose son is this youth? And Abner said, O king, I cannot tell. And as David returned from the slaughter of the Philistine, Abner brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse, the Bethlehemite.

And when he had made an end of speaking to Saul, the soul of Jonathan was knit with the soul of David, and he loved him as his own soul. And Saul would not let David go home to his father's house any more. Then Jonathan and David made a covenant, because he loved him. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments even to his sword, and to his bow, and to his girdle.

Now David went out whithersoever Saul sent him, and behaved himself wisely; and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants. And it happened, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel to meet king Saul, with tabrets, with joy, and with instruments of

musick. And the women answered one another, as they played, and said, Saul hath slain his thousands, and David his ten thousands. And the saying displeased Saul, and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands; what can he have more but the kingdom?

And Saul was afraid of David, because the Lord was with him, and was departed from Saul; therefore he removed him, and made him his captain over a thousand; and he went out and came in before the people, and they loved him. Then Saul said unto David, I will give thee my elder daughter Merab to wife; only be thou valiant for me; and fight the Lord's battles; for Saul said, Let not my hand be upon him, but let the hand of the Philistines be upon him. And David said, Who am I? and what is my life, or my father's family in Israel, that I should be son-in-law to the king? But at the time when Merab should have been given to David, she was given to Adriel the Meholathite to wife.

Then it was told Saul that his daughter Michal loved David, which pleased him, and he said, I will give her to him, that she may be a snare to him, and that the hand of the Philistines may be against him. And he gave David Michal his daughter, to wife. But when Saul saw and knew that the Lord was with David, he was the more afraid of him, and became his enemy continually.

IX.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David. But Jonathan delighted much in him: and told David, saying, Saul my father seeketh to kill thee: now therefore I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself. And I will go out and stand beside my father in the field where thou art, and I will commune with him concerning thee; and what I see, that I will tell thee.

And Jonathan spake good of David, and said unto his father, Let not the king sin against his servant, against David; because he hath not sinned against thee; and because his works towards thee have been very good. He

put

put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel, and thou sawest it and didst rejoice; Why then wilt thou sin against innocent blood, to slay David without a cause? And Saul hearkened to the voice of Jonathan, and said, As the Lord liveth, he shall not be slain.

Then Jonathan called David, and shewed him these things, and brought him to Saul, so that he was in his presence as heretofore; but the evil spirit was again upon Saul, and he sought to smite David to the wall with the javelin which he had in his hand, but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled and escaped that night. Saul also sent messengers to David's house, to watch him, and slay him in the morning: then Michal, David's wife, told him, saying, If thou save not thy life to night, to-morrow thou wilt be slain. So Michal let David down through a window; and he fled and escaped.

And Saul sent messengers again, saying, Bring him to me in the bed that I may slay him. And when they were come in, behold there was an image in the bed, with a pillow of goats hair for his bolster. Then Saul said to his daughter, Why hast thou deceived me so, and sent away mine enemy, that he is escaped?

So David fled and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and it was told Saul that David was at Naioth in Ramah: and he sent messengers to take him; but when they saw the company of the prophets prophesying, and Samuel standing, as appointed, over them, the spirit of God was upon the messengers of Saul, and they also prophesied. He also sent messengers a third time, and they in like manner prophesied. Then he went himself to Naioth, and the spirit of God was upon him, so that he also prophesied: wherefore they say, Is Saul also among the prophets?

And David fled from Naioth, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? And he said to him, God forbid, thou shalt not die: behold

hold my father will do nothing, either great or small, but that he will shew it me: and why should he hide this thing from me? it is not so. And David said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death.

Then Jonathan said unto David, Whatsoever thou desirest I will do it for thee. And David answered, Behold to-morrow is the new moon, and I should not fail to sit with the king at meat: but let me go that I may hide myself in the fields, unto the third day at even. If thy father at all miss me, then say, David asked leave of me, that he might go to Bethlehem his city: for there is a yearly sacrifice there for all the family. And if he say, it is well, thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee.

And Jonathan said, If I knew certainly that evil was determined by my father to come upon thee, then would not I tell it thee? Then David said, Who shall tell me? or what if thy father answer thee roughly? And Jonathan said unto him, Let us go out into the field, and when they were gone out, he said to David, O Lord God of Israel, when I have known my father's mind, if there be good towards David, and I send not unto thee, and shew it thee, the Lord do so and much more to Jonathan: but if my father is disposed to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace; and the Lord be with thee, as he hath been with my father. And thou shalt not only while yet I live shew me the kindness of the Lord that I die not; but also thou shalt not cut off thy kindness from my house for ever: no not when the Lord hath cut off the enemies of David, every one from the face of the earth.

So Jonathan made a covenant with the house of David, for he loved him as his own soul. And he said, To-morrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed
three

three days thou shalt go down to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel, and I will shoot three arrows on the side thereof, as though I shot at a mark, and will send a lad to find out the arrows. And if I say to him, behold they are on this side of thee, take them; then come thou, for there is peace to thee, and no hurt. But if I say to the young man, the arrows are beyond thee, go thy way, for the Lord hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever.

So David hid himself in the field: and when the new moon was come, the king sat down to eat meat, and Abner sat by his side, but David's place was empty. Nevertheless Saul spake not any thing that day: for he thought something had befallen him; but on the morrow, which was the second day of the month that David's place was empty, Saul said to Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day? And Jonathan answered, David asked leave to go to Bethlehem to see his brethren, therefore he cometh not to the king's table.

Then Saul's anger was kindled against Jonathan, and he said to him, Do I not know that thou hast chosen the son of Jesse to thine own confusion: for as long as he liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him to me, for he shall surely die.

And Jonathan answered his father, Wherefore shall he be slain? what hath he done? And Saul cast a javelin at him to smite him, whereby Jonathan knew it was his father's determination to slay David. So he rose from the table in anger, and did eat no meat the second day of the month, for he was grieved for David, because his father had done him shame. And in the morning, Jonathan went out into the field at the time appointed with David, and a little lad with him; and he said to the lad, Run, find out the arrows which I shoot: and as the lad ran, he shot an arrow beyond him: and when he was come toward the place of the arrow which Jonathan had shot, he cried after
the

the lad, and said, Is it not beyond thee? And the lad gathered up the arrows and came to his master, who said to him, Go carry them into the city.

And as soon as the lad was gone, David rose out of a place toward the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded. Then Jonathan said, Go in peace, the Lord be witness of that which has passed between thee and me, and between my seed and thine for ever. And David arose and departed, and Jonathan went into the city.

X.

AFTER this David escaped to the cave of Adullam: and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress and discontented, gathered themselves unto him, and he became a captain over them: and there were with him about four hundred men. And David went thence to Mizpeh of Moab, and said to the king of Moab, Let my father and mother, I pray thee, be with you, till I know what God will do for me. And he brought them before the king; and they dwelt with him all the time that David was in the hold.

But the prophet Gad said unto him, Abide not in the hold, depart, and get thee into the land of Judah: David therefore departed, and came into the forrest of Hareth. Now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and his servants were standing about him. Then he said to them, Hear now ye Benjamites, Will the son of Jesse give every one of you fields and vineyards, and make you captains of thousands, and of hundreds; that all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, or that is sorry for me, or that sheweth me how my son hath stirred up my servant against me, to lie in wait as at this day?

And Doeg the Edomite said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub; and he enquired of the Lord for him, and gave him victuals, and also

also the sword of Goliath, which was there. Then the king sent to call Ahimelech, and all his father's house, the priests that were in Nob, and they came to him; and Saul said to him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

And Ahimelech answered, Who is so faithful among all thy servants as David, the king's son-in-law, who goeth at thy bidding, and is honourable in thine house? did I then begin to enquire of God for him? be it far from me: let not the king impute any thing unto his servant, nor to all the house of my father; for thy servant knew nothing of all this, less or more.

Then the king said, Thou shalt surely die, Ahimelech, thou and all thy father's house. And he commanded the footmen that stood about him, to turn and slay the priests of the Lord, but they refused; then the king said to Doeg, turn thou and fall upon the priests: and he fell upon them, and slew on that day fourscore and five persons that did wear a linen ephod. But one of the sons of Ahimelech, named Abiathar, escaped and fled after David: and he shewed David how Saul had slain the Lord's priests. And David said, I knew it that day, when Doeg the Edomite was there, that he would tell Saul, I have occasioned the death of all the persons of thy father's house. Abide thou with me, fear not: for he that seeketh my life, seeketh thine: but with me thou shalt be in safeguard.

And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph: and Saul sought him every day; but God delivered him not into his hand. And there came a messenger to Saul, saying, Haste thee and come; for the Philistines have invaded the land. Wherefore he returned from pursuing after David, and went against the Philistines. But after Saul returned, it was told him, saying, David is in the wilderness of En-gedi. Then he took three thousand chosen men out of Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcoats by the way where was a cave, and Saul went in to cover

cover his feet; and David and his men remained in the sides of the cave.

Then David's men said to him, Behold the day of which the Lord said to thee, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good to thee. And David arose, and cut off the skirt of Saul's robe privily. But afterwards his heart smote him, because he had cut off Saul's skirt. And he said to his men, The Lord forbid that I should do this thing unto my master the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord.

So David stayed his servants with these words, and suffered them not to rise against Saul: but he rose up out of the cave, and went on his way. David also rose afterward and went out of the cave, and called to Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself, saying, Wherefore hearest thou men's words, who say David seeketh thy hurt? This day thine eyes have seen how that the Lord had delivered thee into mine hand in the cave: and some bade me kill thee, but mine eye spared thee, and I said, I will not put forth mine hand against my lord, for he is the Lord's anointed. Moreover see, my father, the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not; know thou and see, that there is neither evil nor transgression in my hand, and I have not sinned against thee; yet thou huntest my soul to take it. The Lord judge between thee and me, but mine hand shall not be upon thee. As saith the proverb of the ancients, Wickedness proceedeth from the wicked. The Lord therefore plead my cause, and deliver me out of thine hand.

And when David had made an end of speaking these words, Saul said, Is it thy voice my son David? and Saul lifted up his voice and wept, and said further to David, Thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil, and hast shewed me this day that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou didst not kill me. Wherefore the Lord reward thee

thee good for thy dealing towards me this day. I know well that thou shalt be king, and that the kingdom of Israel shall be established in thy hand. Swear unto me therefore that thou wilt not cut off my feed after me, nor destroy my name out of my father's house. And David sware unto him. Then Saul went home; but David and his men gat them up unto the hold.

XI.

AND Samuel died, and all the Israelites were gathered together lamenting him, and they buried him in his house at Ramah. Then David arose and went down to the wilderness of Paran. And there was a man in Maon, whose possessions were in Carmel, and the man was very great; he had three thousand sheep and a thousand goats: and was shearing his sheep in Carmel. His name was Nabal, and the name of his wife Abigail: and she was a woman of good understanding: but the man was churlish, and evil in his doings.

And David heard in the wilderness that Nabal was shearing his sheep. And he sent ten young men with a message of peace, saying, Go to Nabal and greet him in my name: and thus shall ye say to him that liveth in prosperity, Peace be to thee, and peace be to thy house, and peace be to all that thou hast. I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them all the while they were in Carmel. Wherefore let the young men find favour in thine eyes, for we come in a good day. Give, I pray thee, whatsoever cometh to thy hand unto thy servants, and to thy son David.

And when the young men came, they spake to Nabal according to these words. And he answered, Who is David? and who is the son of Jesse? There are many servants now a days that break away every man from his master. Shall I then take my bread and my water, and my flesh that I have killed for my shearers, and give it to men, who I know not whence they are?

So David's young men turned their way, and came and told him all those sayings. And David said to his men,
Gird

Gird you on every man his sword; and David girded on his sword: and there went up after him about four hundred men, and two hundred abode by the stuff. But one of the young men told Abigail, saying, David sent messengers out of the wilderness to salute our master; and he railed on them. Though the men were very good to us, and we were not hurt, neither missed we any thing as long as we were conversant with them, when we were in the fields. They were a wall unto us, both by night and day; all the while we were with them, keeping the sheep. Now therefore consider what thou wilt do: for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him.

Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. And she said to her servants, Go on before me, and I will come after you: but she told not her husband Nabal. And it was so, that, as she rode on the ass, she came down by the covert of the hill, and David and his men came down against her, and she met them.

And Abigail hastened, and lighted off the ass, and bowed herself before David, and said, Upon me, my lord, upon me let this iniquity be, and let thine handmaid, I pray thee, speak in thy hearing. Let not my lord regard this man of Belial: for as his name is, so is he; Nabal is his name, and folly is with him: but I saw not the young men whom thou didst send. Now seeing the Lord hath withheld thee from coming to shed blood, and from avenging thyself with thy own hand, let thine enemies and those that seek evil to thee be as Nabal. Let this blessing, which thine handmaid hath brought to my lord, be given to the young men that follow thee. I pray thee forgive this trespass; for the Lord will certainly make thee a sure house: because evil hath not been found in thee all thy days. Yet a man is risen to pursue thee, and to seek thy soul: but thy soul shall be bound in the bundle of life with the Lord thy God. And it shall be, that when the Lord hath done to thee according to all the good that he hath spoken concerning thee,
and

and shall have appointed thee ruler over Israel, that this shall be no grief unto thee, nor offence of heart, either that thou hast shed blood without cause, or hast avenged thyself: but when the Lord shall have dealt well with thee, then remember thine handmaid.

And David said to Abigail, Blessed be the Lord God of Israel, who sent thee this day to meet me: and blessed be thy advice, and thou also, who hast kept me this day from coming to shed blood, and from avenging myself with my own hand. So David received of her that which she had brought him, and said to her, Go in peace to thy house; see I have hearkened to thy voice, and have accepted thy person.

And Abigail returned to Nabal; and behold he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken. Wherefore she told him nothing, less or more, until the morning. But when the wine was gone out of him, and his wife had told him these things, his heart died within him, and he became as a stone. And it came to pass about ten days after, that the Lord smote Nabal, that he died. After this David sent and communed with Abigail, and she became his wife.

And the Ziphites came to Saul, saying, Doth not David hide himself in the hill of Hachilah? Then Saul went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David: and Saul pitched in the hill of Hachilah, but David abode in the wilderness. And when he saw that Saul came after him he sent out spies. And David arose and came to the place where Saul had pitched, and beheld the place where he lay; and Abner, the captain of his host, and Saul, lay in the trench, and the people were pitched round about him.

Then David said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. So David and Abishai came to the people by night, and behold Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster. Then said Abishai, God hath delivered thine enemy into thine

thine hand this day: now therefore let me smite him, I pray thee, with the spear, even to the earth at once, and I will not smite him the second time. And David said, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless? but take thou now the spear that is at his bolster, and the cruse of water, and let us go. So David took the spear and the cruse of water, from Saul's bolster and gat them away, and no man saw it, nor knew it, neither awaked.

Then David went over to the other side, and stood on the top of a hill afar off, (a great space being between them). And he cried to the people, and to Abner; then Abner answered, Who art thou that criest to the king? And David said, Art not thou a valiant man, and who is like thee in Israel? Wherefore hast thou not kept thy lord the king? Ye are worthy to die, because ye have not kept your master: and now see, where the king's spear is, and the cruse of water, that was at his bolster.

And Saul knew David's voice, and said, Is this thy voice, my son David? And he said, It is my voice, my lord, O king. Wherefore doth my lord thus pursue after his servant? For what have I done? Or what evil is in mine hand? If the Lord have stirred thee up against me, let him accept an offering: but if they be the children of men, they are cursed before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go serve other gods.

Then said Saul, I have sinned: return, my son David, for I will no more do thee harm, because my soul was precious in thine eyes this day: I have played the fool, and erred exceedingly. And David said, Behold the king's spear, let one of the young men come over and fetch it; the Lord render to every man his righteousness, and his faithfulness: for the Lord delivered thee into mine hand to-day, but I would not stretch forth my hand against the Lord's anointed. As thy life was much set by in mine eyes; so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulations.

And Saul answered, Blessed be thou, my son David; thou shalt both do great things, and also shalt still prevail.

So

So David went on his way, and Saul returned to his place. And David said in his heart, I shall now perish one day by the hand of Saul, there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel. So I shall escape out of his hand.

And David passed over with the six hundred men that were with him, unto Achish, the son of Maach, king of Gath. And it was told Saul that David was fled to Gath, and he sought no more for him. Now the time that David dwelt in the country of the Philistines was a year and four months.

And the Philistines fought against Israel: and the men of Israel fled from before them, and fell down slain in mount Gilboa. They also followed hard upon Saul, and upon his sons, and slew Jonathan, and Abinadab, and Malchishua, Saul's sons. And the battle went fore against Saul, and the archers hit him, and he was greatly wounded of the archers. Then Saul said to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through and abuse me. But his armour-bearer would not, for he was afraid: therefore Saul took a sword and fell upon it. And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

And on the morrow when the Philistines came to strip the slain, they found Saul and his three sons fallen in mount Gilboa. And they cut off his head, and stripped off his armour, and sent into the land of the Philistines, round about, to be published in the house of their idols, and among the people; and they put his armour in the house of Ashtaroth, and fastened his body to the wall of Bethshan. And when the inhabitants of Jabesh-Gilead heard of that which they had done to Saul, all the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Bethshan, and came to Jabesh, and burnt them there, and buried their bones under a tree at Jabesh, and fasted seven days.

XII.

Now there came a man out of the camp with his clothes rent, and earth upon his head: and when he came to David, he did obeisance; and David said to him, From whence comest thou? And he said, Out of the camp am I escaped. Then David inquired how the matter went; and he answered, The people are fled from the battle, and many of them are also fallen and dead; and Saul and Jonathan his son are dead also.

Then David took hold on his clothes and rent them, and likewise the men that were with him. And they mourned and wept, and fasted until even, for Saul and Jonathan, and for the people of the Lord, and house of Israel; because they were fallen by the sword. And David lamented with this lamentation over Saul, and Jonathan his son.

* The beauty of Israel is slain upon thy high places: how are the mighty fallen! tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. How are the mighty fallen in the midst of the battle! O Jonathan thou wast slain in thy high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been to me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished.

And after this David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? and the Lord said unto him, Go up, and he said, Whither shall I go up? and the answer was, To Hebron. So David went up thither, and his men that were with him, every man with his household, and they dwelt in the cities of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah.

Now it was told David that the men of Jabesh-gilead had buried Saul, and he sent messengers unto them, saying,

* The whole of this monody is not retained.

Blessed

Blessed be ye of the Lord, that ye have shewed this kindness unto your lord; now the Lord shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing: let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah hath anointed me king over them.

But Abner the son of Ner, captain of Saul's host, took Ishbosheth the son of Saul, and made him king over Israel. He was forty years old when he began to reign over Israel, and reigned two years: but the house of Judah followed David. And the time that David was king in Hebron over the house of Judah was seven years and six months.

Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul weaker and weaker. And unto David were sons born in Hebron. And it came to pass that Ishbosheth offended Abner, so that he sent messengers to David, saying, Make thy league with me, and my hand shall be with thee, to bring about all Israel unto thee. And he said, I will make a league with thee.

Then Abner had communication with the elders of Israel, saying, Ye fought for David in times past to be king over you. Now then do it; for the Lord hath spoken of him, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies. So Abner came to David to Hebron, and twenty men with him: and David made him, and the men that were with him, a feast. And Abner said, I will arise, and go, and will gather all Israel unto my lord, the king, that they may make a league with thee, and that thou mayst reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

After this, the servants of David and Joab came from pursuing a troop; and Joab was told how Abner had been with the king, and that he had sent him away in peace; then Joab said unto the king, What hast thou done, behold Abner came to thee, why is it that thou hast sent him away, and he is quite gone? Thou knowest Abner, that he came to deceive thee, and to know thy going out, and coming in, and all that thou doest.

And when Joab had left David, he sent messengers after Abner, who brought him again from the well of Sirah; but David knew it not. And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly: and smote him there under the fifth rib, that he died, for the blood of Asahel his brother. And when David heard it, he said, I and my kingdom are guiltless before the Lord for ever, from the blood of Abner the son of Ner. And he said to all the people that were with him, Rent your clothes, and gird you with sackcloth, and mourn before Abner, and David himself followed the bier. And they buried Abner in Hebron: and the king lifted up his voice and wept at the grave of Abner; and all the people wept: and the king lamented over him, and said, Died Abner as a fool dieth? thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou. And all the people wept again over him; and when they came to cause David to eat meat while it was yet day, he said, I will not taste bread, or ought else, till the sun be down.

And all the people took notice of it, and it pleased them. For they understood that day, that it was not of the king to slay Abner. And he said unto his servants, Know ye not that there is a prince, and a great man fallen this day in Israel? and I am this day weak, though anointed king, and these men, the sons of Zeruiah, are too hard for me: the Lord shall reward the doer of evil according to his wickedness.

XIII.

AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled. And the sons of Rimmon the Beerothite, Rechab and Baanah, came about the heat of the day to the house of Ishbosheth, who lay on a bed at noon; they came into the midst of the house, as though they would have fetched wheat; and they slew him, and beheaded him, and took his head, and gat them away through the plain all night. And they brought it unto David, and said unto him, Behold the head of Ishbosheth the son of Saul thine enemy, who sought thy life; the Lord hath avenged the king this day of Saul, and of his seed.

Then

Then David said to Rechab and his brother, As the Lord liveth, who hath redeemed my soul out of all adversity, when wicked men have slain a righteous person, in his own house upon his bed, shall I not require his blood of your hand, and take you away from the earth? and David commanded his young men, and they slew them; but they took the head of Ishbosheth, and buried it in the sepulchre of Abner, in Hebron.

And all the elders of Israel came to the king to Hebron, and David made a league with them before the Lord: and they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned forty years in Hebron; he reigned over Judah seven years and six months; and in Jerusalem thirty-three years over all Israel and Judah. And David grew great, and the Lord God of hosts was with him.

But when the Philistines heard that they had anointed David king over Israel, they came up to seek David, and spread themselves in the valley of Rephaim. Then David inquired of the Lord, saying, Shall I go up to the Philistines? wilt thou deliver them into my hand? and the Lord said, Go up: for I will deliver the Philistines into thy hand. And David came to Baalperazim and smote them there, upon which he said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.

And the Philistines came up again, and spread themselves in the valley of Ephraim; and when David inquired of the Lord, he said, Thou shalt not go up, but fetch a compass behind them, and come upon them over against the mulberry-trees. And let it be when thou hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines. And David did as the Lord had commanded him: and smote them from Geba, until thou comest to Gazer.

Again David gathered together the chosen men of Israel, thirty thousand, and went from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts, that dwelleth between

the cherubim. And they set the ark upon a new cart, and brought it out of the house of Abinadab, that was in Gibeah: and Uzzah and Ahio the sons of Abinadab drave the cart.

And when they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it, for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error, and there he died by the ark of God. And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me? so he would not remove the ark unto him into the city; but carried it aside into the house of Obed-edom the Gittite. And the ark of the Lord continued there three months: and the Lord blessed Obed-edom and all his household.

And when this was told David, he went and brought up the ark from the house of Obed-edom into the city of David with gladness. And David offered burnt-offerings, and peace-offerings before the Lord. And when he had made an end of these offerings, he blessed the people in the name of the Lord of hosts: and they departed every one to his house.

And it was so that when the king sat in his house, and the Lord had given him rest round about from all his enemies, he said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains. And Nathan said, Go do all that is in thine heart; for the Lord is with thee. But it came to pass that night, that the word of the Lord came to Nathan, saying, Go and tell my servant David, Thus saith the Lord, Shalt thou build me a house for me to dwell in? whereas I have not dwelt in any house since the time I brought up the children of Israel out of Egypt, but have walked in a tent, and in a tabernacle. In all places wherein I have walked with all the children of Israel, spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me a house of cedar? now therefore thou shalt say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people,

over

over Israel. And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more: neither shall the children of wickedness afflict them any more, as before time, and as since the time that I commanded judges to be over my people, and have caused thee to rest from all thine enemies. Also the Lord saith unto thee, that he will make thee an house; and when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed from thee, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him, as I took it from Saul, who I put away before thee. And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever.

According to all these words, and to this vision, did Nathan speak unto David. Then king David went in and sat before the Lord, and said, Who am I, O Lord God? and what is my house that thou hast brought me hitherto? and this was yet a small thing in thy sight; but thou hast spoken also of thy servant's house for a great while to come, and is this the manner of man, O Lord God? what can David say more unto thee: for thou, Lord God, knowest thy servant. For thy word's sake, and according to thy own mind hast thou done all these great things, to make thy servant know them. Wherefore thou art great, for there is none like thee, neither is there any God besides thee, according to all we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things, and terrible, for thy land, before thy people

which thou redeemest to thee from Egypt, from the nations and their gods; for thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God. And now the word that thou hast spoken concerning thy servant and concerning his house, establish it for ever, and do as thou hast said, and let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee. For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house; therefore hath thy servant found in his heart to pray this prayer unto thee. Thou art that God, and thy words are true, and thou hast promised this goodness unto thy servant. Therefore let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it, and with thy blessing let the house of thy servant be blessed for ever.

And David reigned over all Israel, and executed judgment and justice unto his people, and Joab was over the host, and Jehoshaphat was recorder. And Zadok and Ahimelech were the priests, and Seraiah was the scribe. And Benaiah was over the Cherethites, and the Pelethites, and David's sons were chief rulers. Then David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? and there was of the house of Saul a servant whose name was Ziba. And the king inquired of him, saying, Is there yet any of the house of Saul, that I may shew the kindness of God to him? and Ziba said, Jonathan hath yet a son, who is lame in his feet, behold he is in the house of Machir, the son of Ammiel, in Lo-debar.

Then the king sent for him, and when Mephibosheth, the son of Jonathan, was come, he did reverence; and David said unto him, Fear not, for I will surely shew thee kindness, for thy father's sake, and will restore thee all the land of Saul, thy father, and thou shalt eat bread at my table continually. And he bowed himself, and said, What is thy servant, that thou should look upon such a one as I am.

Then the king said unto Ziba, I have given unto thy master's

master's son all that pertained to Saul, and unto all his house. Thou, therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that he may have food to eat: now Ziba had fifteen sons and twenty servants. And he answered, According to all that the king hath commanded, so shall thy servant do. And the king said, As for Mephibosheth, he shall eat at my table as one of the king's sons.

XIV.

AND, after this, David sinned against the Lord, in the case of Uriah: and the Lord sent Nathan unto David, who spoke to him after this manner: There were two men in a city, the one rich and the other poor, the rich man had many flocks and herds: but the poor man had nothing, save one little ewe-lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller to the rich man, and he spared to take of his own flock, to dress for the wayfaring man that was come to him, but took the poor man's lamb, and dressed it for his guest.

And David's anger was kindled against the man, and he said unto Nathan, As the Lord liveth, the man that hath done this thing is worthy to die. And he shall restore the lamb four fold, because he did this thing, and had no pity. Then Nathan said unto David, Thou art the man: thus saith the Lord God of Israel, I anointed thee king over Israel, and delivered thee out of the hand of Saul: and I gave thee thy master's house, and gave thee the house of Israel and of Judah, and if that had been too little, I would moreover have given thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall not depart from thy house, because thou hast despised me. And David said, I have sinned against the Lord! Then Nathan said

to him, The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee, shall surely die.

And Nathan departed to his house; and the Lord struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child, and he fasted, and went in and lay all night upon the earth. And the elders of his house arose, and went to him to raise him up from the earth; but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died: and the servants of David feared to tell him that the child was dead: for they said, While the child was yet alive, we spake unto him, and he would not hearken to our voice: how will he then vex himself, if we tell him the child is dead?

But when David saw his servants whispered, he perceived the child was dead, therefore he said to them, Is the child dead? And they answered, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: and when he returned to his own house, they set bread before him, and he did eat. Then his servants said to him, What thing is this that thou hast done? thou fasted and wept for the child while it was alive; but when it was dead thou arose and didst eat bread? And he said, While the child was yet alive I fasted and wept; for I said, Who can tell whether God will be gracious to me, that it may live? But now he is dead, Wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. And David comforted his wife, and she bare a son, and he called his name Solomon; and the Lord loved him.

Now David had two sons, Amnon and Absalom, who by their evil deeds much troubled him. And it came to pass, that Absalom prepared him chariots, and horses, and fifty men, to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man who had a controversy came to the king for judgment, then Absalom called to him, and said, Of what city

city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said to him, See, thy matters are good and right, but there is no man deputed of the king to hear thee.

Absalom said, moreover, O that I was made a judge in the land, that every man who hath any suit or cause, might come to me, and I would do him justice. And it was so, that when any man came nigh to him to do him obedience, he put forth his hand, and took him and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment. So he stole the hearts of the men of Israel.

And it came to pass that Absalom said to the king, I pray thee, let me go and pay my vow which I have vowed to the Lord in Hebron. For while I abode at Geshur in Syria, thy servant promised, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord. And the king said to him, Go in peace. So he arose and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, ye shall say, Absalom reigneth in Hebron. And with him went two hundred men out of Jerusalem, that were called, and they went in their simplicity, and knew not any thing.

And the conspiracy was strong; for the people increased continually with Absalom. And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. Then David said to his servants that were with him at Jerusalem, Arise and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. And the king's servants answered, Behold, we are ready to do whatsoever thou shalt appoint.

And the king went forth, and all his household and servants after him, and tarried in a place that was far off. And all the Cherethites, and Pelethites, and Gittites, six hundred men who came after him from Gath, passed on before the king. Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place,

and abide with the king: for thou art a stranger, and also an exile. Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take thy brethren. Mercy and truth be with thee.

And Ittai answered, As the Lord liveth, and as my lord the king liveth, surely in what place the king shall be, whether in death or life, even there also will thy servant be. And David said to Ittai, Go, and pass over. And he passed over, with all his men, and all the little ones that were with him. And all the country wept with a loud voice, and the king passed over the brook Kidron, and all the people passed over toward the way of the wilderness. And Zadok also, and all the Levites were with him bearing the ark of the covenant of God, and they set down the ark; and Abiathar went up until all the people had done passing out of the city.

And the king said to Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again and shew me, both it and his habitation. But if he thus say, I have no delight in thee: behold, here am I, let him do to me as seemeth good unto him. The king also said to Zadok, Art thou not a seer? return into the city in peace, with your two sons, Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will tarry in the plain of the wilderness, until there come word from you to certify me. Zadok and Abiathar therefore carried the ark of God again to Jerusalem; and they stayed there.

And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that were with him, covered every man his head, and they went up, weeping as they went up. And one told David, saying, Ahithophel is among the conspirators with Absalom. And he said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness. And when David was come to the top of the hill where he worshipped God, Hushai the Archite came to meet him, with his coat rent and earth upon his head: to whom David said, If thou passest on with me, then thou shalt be a burthen to me; but if thou return to the city, and
say

say to Absalom, I will be thy servant, O king, as I have been thy father's servant hitherto: then mayest thou for me defeat the counsel of Ahithophel. And hast thou not there with thee Zadok and Abiathar the priests? to whom thou shalt tell what thing soever thou shalt hear out of the king's house: and by their sons Ahimaaz and Jonathan, ye shall send to me every thing that ye can hear. So Hushai, David's friend came into the city, and Absalom came to Jerusalem.

And when David was a little past the top of the hill, Ziba the servant of Mephibosheth met him with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. And the king said to him, What meanest thou by these? And Ziba answered, The asses are for the king's household to ride on, and the bread and summer fruit for the young men to eat, and the wine, that such as be faint in the wilderness may drink.

And the king said, Where is thy master's son? And Ziba said, Behold, he abideth at Jerusalem; for he said, To-day shall the house of Israel restore me the kingdom of my father. Then said the king to him, Behold, thine are all that pertained to Mephibosheth. And Ziba answered, I humbly beseech thee that I may find grace in thy sight, my lord, O king.

And when David was come to Bahurim, there came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came. And he cast stones at David and at his servants: and all the people and all the mighty men were on his right hand and on his left. And thus said Shimei, when he cursed, Come out, thou bloody man, and thou man of Belial: the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned, and the Lord hath delivered the kingdom into the hand of Absalom thy son: and behold, thou art taken in thy mischief, because thou art a bloody man.

Then said Abishai unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head. And the king said, What have I to do with you, ye sons of Zeruiah? So let him curse, be-

cause the Lord hath said to him, Curse David. Who shall then say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son, who came forth of my bowels, seeketh my life; how much more may this Benjamite do it? let him alone, and let him do it. It may be that the Lord will look on my affliction, and that the Lord will requite me good for his cursing this day.

And as David and his men went by the way, Shimei went along by the hill side over against him, and cursed as he went, and threw stones at him, and cast dust. And the king and all the people that were with him came weary, and refreshed themselves there.

XV.

AND Absalom and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him; also Hushai the Archite, David's friend. And Absalom asked counsel of them what he should do: but the Lord had appointed to defeat the counsel of Ahithophel which he gave; so Absalom and all the men of Israel said, The counsel of Hushai is better than the counsel of Ahithophel.

Then Hushai sent messengers to David, saying, Arise, and pass quickly over the water; lodge not this night in the plains of the wilderness, lest the king be swallowed up, and all the people that are with him. Then David arose and passed over Jordan with all the people. And when Ahithophel saw that his counsel was not followed, he gat him home to his house, to his city, and put his household in order, and hanged himself, and died.

And Absalom passed over Jordan, he and the men of Israel. And he made Amasa captain of the host instead of Joab. And when David was come to Mahanaim, Shobi, and Machir, and Barzillai the Gileadite, brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him: for they said, The people are hungry, and weary, and thirsty, in the wilderness.

And

And David numbered the people that were with him, and set captains of thousands, and captains of hundreds over them. And he said, I will surely go forth with you myself also. But the people answered, Thou shalt not go forth: for if we flee away they will not care for us; but now thou art worth ten thousand of us: therefore it is better that thou succour us out of the city. And the king said unto them, What seemeth you best, I will do. And he stood by the gate-side, and all the people came out by hundreds, and by thousands. And the king commanded Joab, and Abishai, and Ittai, (the captains of his host) saying, Deal gently for my sake, with the young man, even with Absalom. And the people heard when the king gave the captains charge concerning Absalom.

So they went out into the field against Israel; and the battle was in the wood of Ephraim, where the people of Israel were slain before the servants of David, and there was a great slaughter that day, of twenty thousand men. And Absalom met the servants of David; and he rode upon a mule, which went under the thick boughs of an oak, and his head caught hold of the oak, so that he was taken up between the heaven and the earth, and the mule that was under him went away. And a certain man saw it, and told Joab; and Joab said to the man, Why didst thou not smite him to the ground, and I would have given thee ten shekels of silver, and a girdle? and the man answered, Though I should receive a thousand shekels of silver, yet would I not put forth my hand against the king's son; for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware that none touch the young man Absalom: otherwise, I should have wrought falsehood my own life; for there is no matter hid from the king, and thou wouldst have set thyself against me.

Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And Joab blew the trumpet, and the people returned from pursuing after Israel: for he held the people back. And they took Absalom, and cast him into a great pit

pit in the wood, and laid a very large heap of stones upon him: and all Israel fled every one to his tent.

Then Joab sent Ahimaaz and Cushi as messengers to bear tidings of the war; and David sat between the two gates: and the watchman went up to the roof over the gate, and behold a man running alone. And he told the king, who said, If he be alone there is tidings in his mouth; then the watchman saw another man running alone, and the king said, He also bringeth tidings. And the watchman said, See, the running of the foremost is like Ahimaaz, the son of Zadok. Then the king said, He is a good man, and cometh with good tidings. And Ahimaaz called, and said, All is well: and he fell down to the earth before the king, and said, Blessed be the Lord thy God, who hath delivered up the men that lifted up their hand against my lord the king.

And the king said, Is the young man Absalom safe? and Ahimaaz answered, When Joab sent me, I saw a great tumult, but I knew not what it was. Then Cushi came, and said, Tidings, my lord the king: for the Lord hath avenged thee this day, of all them that rose up against thee. And the king inquired, saying, Is the young man Absalom safe? then Cushi answered, The enemies of my lord the king, and all that rise against thee, to do thee hurt, be as that young man is.

And the king was much moved, and went up to the chamber over the gate and wept; and as he went, thus he said, O my son Absalom, my son, my son Absalom: would God I had died for thee, O Absalom, my son, my son. And it was told Joab, Behold the king weepeth and mourneth for Absalom. And the victory that day was turned into mourning unto all the people: for they heard how the king was grieved for his son. And the people gat them into the city, as people being ashamed steal away when they flee in battle. But the king covered his face, and cried with a loud voice, O my son Absalom, O Absalom, my son, my son.

Then Joab came into the house to the king, and said, Thou hast shamed the faces of thy servants, who this day have saved thy life, and the lives of thy sons and daughters, for
thou

thou hast declared, that thou regardest neither princes nor servants; for I perceive if Absalom had lived, and we had died this day, then it had pleased thee well. Now therefore arise, go forth, and speak comfortably unto thy servants; for if thou go not forth, there will not remain one with thee this night; and that will be worse to thee than all the evil that befel thee from thy youth until now.

Then the king rose and sat in the gate; and all the people were told how the king sat in the gate: and they came before him. After this the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines, and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle: now therefore why speak ye not a word of bringing the king back?

And the king returned, and came to Jordan: and Judah went to meet him, to conduct the king over Jordan. And Shimei also hasted to come down with them to meet David; and there were a thousand men of Benjamin with him, and Shimei fell down before the king, as he was come over Jordan, and said, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day thou went out of Jerusalem, that the king should take it to his heart; for thy servant doth know that I have sinned: therefore I am come the first of all the house of Joseph, to go down to meet the king.

But Abishai said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed? and David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel: for do not I know, that I am this day king over Israel! therefore he said unto Shimei, Thou shalt not die.

And Mephibosheth, the son of Saul, came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed, until the day he came in peace. And when he was come to Jerusalem the king said unto him, Wherefore went thou not with me, Mephibosheth? and he answered,

My

- My servant deceived me; for I said, I will saddle me an ass, that I may ride thereon, and go to the king, because of my lameness: and he hath slandered thy servant unto my lord the king; but do what is good in thine eyes. For all of my father's house were but dead men before the king: yet didst thou set thy servant among them that eat at thine own table: what right have I therefore yet to cry unto the king? and the king said, Why speakest thou any more of thy matters? I have said, thou and Ziba divide the land. And Mephibosheth replied, Yea, let him take all, forasmuch as my lord the king is come again in peace to his own house.

XVI.

AND Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. Now he was a very aged man, even fourscore years old, and he had provided the king of sustenance whilst he lay at Mahanaim: for he was a very great man. And the king said to Barzillai, Come thou over with me, and I will feed thee with me at Jerusalem. And he answered, How long have I to live, that I should go up with the king to Jerusalem? thy servant will go a little way over Jordan with the king: but why should he recompence it me with such a reward? Let me, I pray thee, turn back again, that I may die in my own city, and be buried by the grave of my father, and of my mother: but behold thy servant Chimham, let him go over with the king, and do to him what shall seem good to thee.

And all the people went over Jordan: and when the king was come over, he kissed Barzillai, and blessed him, and he returned to his own place; then the king went on to Gilgal, and Chimham with him: and all the people of Judah conducted the king, and also half the people of Israel. But the men of Israel came to the king, and said, Why have our brethren, the men of Judah, stolen thee away, and brought the king and his household over Jordan? and they answered, Because the king is near of kin to us: wherefore then be ye angry for this matter? Have we eaten of the king's cost, or hath he given us any gift? And
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the men of Israel replied, We have ten parts in the king, and have also more right in David than ye; why then did ye despise us, that our advice should not be first had in bringing back our king? but the words of the men of Judah were fiercer than the words of the men of Israel.

And there happened to be there a man of Belial, whose name was Sheba the son of Bichri a Benjamite, and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel. So every man of Israel went up from after David, and followed Sheba; but the men of Judah clave unto their king, from Jordan even to Jerusalem. Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou present. So Amasa went; but he stayed longer than the set time which was appointed him.

And David said to Abishai, Now shall Sheba do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us. And there went out after him Joab's men, and the Cherethites, and Pelethites, and all the mighty men, to pursue after Sheba. When they were at the great stone which is in Gibeon, Amasa went before them; and Joab's garment that he had put on was girded to him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof, and as he went forth it fell out.

And Joab said to Amasa, Art thou in health, my brother? And Joab took him by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again, and he died; so Joab and Abishai his brother pursued after Sheba. And they came and besieged him in Abel of Beth-maachah, and cast up a bank against the city, and battered the wall to throw it down. Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee. And when he was come near, she said, Art thou Joab? and he answered, I am he. Then she said, They were wont to speak in old time, saying, They shall surely

surely ask counsel at Abel : and so they ended the matter. I am one of them that are peaceable and faithful in Israel : thou seekest to destroy a city, and a mother in Israel : why wilt thou swallow up the inheritance of the Lord ? and Joab answered, Far be it from me, that I should swallow up, or destroy : the matter is not so : but a man of Mount Ephraim hath lifted up his hand against the king : deliver him only and I will depart from the city : and the woman said unto Joab, Behold his head shall be thrown to thee over the wall. Then she went to all the people in her wisdom, and they cut off the head of Sheba, and cast it out to Joab : and he blew a trumpet, and they retired from the city ; and Joab returned to Jerusalem.

XVII.

AND David spake unto the Lord, in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul. And he said,

The Lord is my rock and my fortrefs, and my deliverer, the God of my rock, in him will I trust : he is my shield, and the horn of my salvation ; my high tower and my refuge ; my Saviour. Thou savest me from violence. I will call on the Lord, who is worthy to be praised : so shall I be saved from mine enemies. When the waves of death compassed me : the floods of ungodly men made me afraid : the sorrows of hell compassed me about : the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God, and he heard my voice out of his temple, and my cry did enter into his ears.

Then the earth shook and trembled, the foundations of heaven moved and shook, because he was wroth ; there went up a smoke out of his nostrils, and fire out of his mouth devoured : coals were kindled by it. He bowed the heavens also and came down : and darkness was under his feet. And he rode upon a cherub, and did fly ; and he was seen upon the wings of the wind. He made darkness pavilions round about him ; dark waters, and thick clouds of the skies. Through the brightness before him, were coals of fire kindled. The Lord thundered from heaven,

and

and the Most High uttered his voice. He sent out arrows and scattered them, lightning and discomfited them. The channels of the sea appeared, and the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils.

He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from them that hated me: for they were too strong for me. They prevented me in the day of my calamity: but the Lord was my stay. He brought me forth also into a large place: he delivered me because he delighted in me. The Lord rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me; and as for his statutes, I did not depart from them. I was also upright before him, and have kept myself from mine iniquity. Therefore the Lord hath recompensed me according to my righteousness: according to my cleanness in his eye sight.

With the merciful thou wilt shew thyself merciful, and with the upright man, thou wilt shew thyself upright; with the pure thou wilt shew thyself pure; and with the froward thou wilt wrestle. And the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayst bring them down. For thou art my lamp, O Lord: and the Lord will lighten my darkness. For by thee I have run through a troop; by my God have I leaped over a wall. As for God, his way is perfect, the word of the Lord is tried: he is a buckler to all them that trust in him. Who is God, save the Lord? and who is a rock, save our God?

God is my strength and power: and he maketh my way perfect. He maketh my feet like hinds' feet; and setteth me upon my high places. He teacheth my hands to war; so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great. Thou hast enlarged my steps under me; so that my feet did not slip.

Now these are the last words of David: David, the son
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of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, said,

The spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, The rock of Israel spake to me—He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow. But the sons of Belial shall be all of them as thorns, thrust away, because they cannot be taken with hands. But the man that shall touch them, must be fenced with iron, and the staff of a spear, and they shall be utterly burnt with fire in the same place.

THE FIRST BOOK OF KINGS.

I.

NOW David was old and stricken in years. And Adonijah his son exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him. And his father had not displeased him at any time, in saying, Why hast thou done so? And he conferred with Joab, and with Abiathar the priest: and they following Adonijah, helped him. But Zadok the priest, and Benaiah, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah. And he slew sheep and oxen, and fat cattle, by the stone of Zoheleth, which is by En-rogel, and called
his

his brethren the king's sons, and all the men of Judah the king's servants. But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

Wherefore Nathan said to Bathsheba, the mother of Solomon, Hast thou not heard that Adonijah, the son of Haggith, doth reign, and David our lord, knoweth it not? Now therefore let me give thee counsel, that thou mayst save thine own life, and the life of thy son Solomon. Go in unto king David, and say to him, Didst not thou say unto thine handmaid, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne: Why then doth Adonijah reign? Behold, whilst thou speakest with the king, I will also come in after thee, and confirm thy words.

And Bathsheba went in to the king, into the chamber: and she bowed, and did obeisance to him; and the king said, What wouldst thou? And she said, Thou hast declared unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. But now behold Adonijah reigneth, and thou knowest it not. And thou, my lord, O King, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of the king after him. Otherwise it shall come to pass, when the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

And while she yet talked with the king, Nathan came in, and he said, My lord, O king, hast thou said, Adonijah shall reign after me, and shall sit upon my throne? For he is gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called the king's sons, and the captains of the host, and Abiathar the priest: and they eat and drink before him, and say, God save king Adonijah. But me, and Zadok the priest, and Benaiah, and thy servant Solomon, hath he not called.

Then the king said to Bathsheba, Even as I swear to thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. And the king called Zadok, and Nathan, and Benaiah, and said to them, Take with you the servants of your lord, and
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cause Solomon my son to ride upon mine own mule, and bring him down to Gihon. And let Zadok the priest, and Nathan the prophet, anoint him there king over Israel : and blow ye with the trumpet, and say, God save king Solomon : and they did according to the king's command. And all the people came up after him ; and they rejoiced with great joy, so that the earth rent with the sound of them.

And Adonijah, and all the guests that were with him, heard it. And Joab said, Wherefore is this noise of the city ? And while he yet spake, Jonathan the son of Abiathar came, and Adonijah said to him, Come in, for thou art a valiant man, and bringest good tidings. And he answered, Verily our lord king David hath made Solomon king, and Solomon sitteth on the throne of the kingdom. Then all the guests that were with Adonijah were afraid, and rose up, and went every man his way. And Adonijah feared because of Solomon, and went, and caught hold on the horns of the altar. But Solomon sent, and they brought him down from the altar, and he came and bowed himself ; and Solomon said to him, Go to thine house.

II.

Now the days of David drew nigh, that he should die ; and he charged Solomon his son, saying, I go the way of all the earth : be thou strong therefore, and shew thyself a man. Keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest ; and whithersoever thou turnest thyself. That the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their soul, there shall not fail thee a man on the throne of Israel.

So David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel, were forty years ; seven years he reigned in Hebron, and

and thirty-three years in Jerusalem. Then satē Solomon upon the throne of David his father, and his kingdom was established greatly. And in Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast shewed to thy servant David my father great mercy, according as he walked before thee in truth and in righteousness, and in uprightness of heart with thee, and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as at this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart, to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great people?

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life: neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern judgment; behold I have done according to thy words: I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like to thee. I have also given thee that which thou hast not asked, both riches, and honour; so that there shall not be any among the kings like unto thee, all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

And God gave Solomon wisdom and understanding, and largeness of heart, even like the sand that is on the sea shore. His wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than Ethan the Ezrahite, and Heman, and Chalchol, and Darda the sons of Mahol: and his fame was in all nations round about.

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He spake three thousand proverbs: and his songs were a thousand and five. He spake also of trees, from the cedar tree that is in Lebanon, even to the hyssop that springeth out of the wall. Also of beasts, and of fowl, of creeping things and fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth who had heard of his wisdom.

And in the four hundredth and eightieth year after the children of Israel were come out of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, he began to build the house of the Lord. And in the eleventh year, in the month Bull, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So he was seven years in building it.

Then Solomon assembled the elders of Israel, and all the heads of the tribes, and the chief of the fathers of the children of Israel unto him in Jerusalem, that they might bring up the ark of the covenant of the Lord, out of the city of David, which is Zion. And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even these did the priests and Levites bring up.

There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister, because of the cloud; for the glory of the Lord had filled the house.

And Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hand toward heaven. And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants, that walk before thee with all their heart. Who hast kept with thy servant David my father, that which thou promisedst him: thou speakest also with thy mouth, and hast fulfilled it with thy hand, as it is this day. Therefore now, Lord
God

God of Israel, keep with thy servant David my father that thou promisedst him saying, There shall not fail thee a man in my fight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. Now, O God of Israel, let thy word (I pray thee) be verified, which thou spakest unto thy servant David. But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens cannot contain thee, how much less this house that I have builded*.

And when Solomon had made an end of praying unto the Lord, he arose from before the altar: and he stood and blessed all the congregation, with a loud voice, saying, Blessed be the Lord, that hath given rest to his people Israel, according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments and his statutes and his judgments, which he commanded our fathers. And let these my words wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else. Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and keep his commandments as at this day.

III.

AND the Lord appeared to Solomon the second time, as he had appeared to him at Gibeon. And the Lord said to him, I have heard thy prayer, and thy supplication that thou hast made before me: and if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded

* The whole of Solomon's prayer is not inserted, as it related principally to the Jewish nation, and the house he had built.

thee, and wilt keep my statutes and my judgments, then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David, saying, There shall not fail thee a man upon the throne of Israel. But if you shall at all turn from following me, you or your children, and will not keep my commandments and statutes which I have set before you; but go and serve other gods, and worship them; then will I cut off Israel out of the land which I have given them: and this house, which I have hallowed for my name, will I cast out of my sight, and Israel shall be a proverb, and a by-word among all people. And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and worshipped them, and served them; therefore hath the Lord brought upon them all this evil.

And when the queen of Sheba heard of the fame of Solomon, concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a great train, with camels, that bare spices, and very much gold and precious stones: and when she came to Solomon, she communed with him of all that was in her heart.

And he told her all her questions; there was not any thing hid from the king which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, there was no more spirit left in her. And she said to the king, It was a true report that I heard in my own land of thy acts and of thy wisdom. Howbeit, I believed not the words until I came and mine eyes had seen it; and behold the half was not told me. Thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, who stand continually before thee, and hear thy wisdom. Blessed be the Lord thy God, who delighted in thee, to set thee on the throne of Israel. Because the Lord loved Israel for ever, there-

fore

fore he made thee king, to do judgment and justice. And she gave the king an hundred and twenty talents of gold, and of spices great store, and precious stones. And Solomon gave to the queen all her desire, whatsoever she asked: so she returned and went to her own country, she and her servants.

But after this, when Solomon was old, he did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. And the Lord was angry with him, because his heart was turned from the Lord God of Israel, who had appeared unto him twice. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son. Yet I will not rend away all the kingdom; but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake, which I have chosen.

And Jeroboam the son of Nebat, Solomon's servant, lifted up his hand against the king. And it came to pass when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way: and he had clad himself with a new garment; and they two were alone in the field. And Ahijah caught the new garment that was on him, and rent it in twelve pieces, saying to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: because they have forsaken me, and have worshipped strange gods, and have not walked in my ways, to do that which is right in my eyes. Howbeit, I will not take the whole kingdom out of his hand; but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And it shall be, if thou wilt hearken to all that I command thee, and wilt walk in my ways, and do that which is right in my sight, I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. And I will for this afflict the seed of David, but not for ever.

Solomon sought therefore to kill Jeroboam: but he arose and fled into Egypt, unto Shishak king of Egypt, and was there until the death of Solomon. The time that Solomon reigned in Jerusalem over all Israel, was forty years, and Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

IV.

AND Rehoboam went to Shechem: for all Israel was come there to make him king. But it came to pass when Jeroboam heard it, that he returned out of Egypt, whither he had fled from the presence of Solomon, for they sent and called him. And Jeroboam, and all the congregation of Israel, came and spake to Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke, which he put upon us, lighter, and we will serve thee.

And he said to them, Depart yet for three days, then come again to me: and the people departed. And king Rehoboam consulted with the old men that stood before Solomon his father, and said, How do you advise that I may answer this people? And they said, If thou wilt be a servant to this people this day, and wilt serve them, and speak good words to them, then they will be thy servants for ever.

But he forsook the counsel of the old men, and consulted with the young men that were grown up with him, and who stood before him. And he said unto them, What counsel give ye, that we may answer this people, who say, Make the yoke, which thy father put upon us, lighter. And the young men answered, Thus shalt thou say to them, My little finger shall be thicker than my father's loins. And whereas he did load you with a heavy yoke, I will add to your yoke. He hath chastised you with whips, but I will chastise you with scorpions.

So Jeroboam and all the people came to Rehoboam on the third day, as the king had appointed. And he answered them

them roughly, and forsook the old mens counsel that they gave him. And when Israel saw that the king hearkened not to them, they said, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thy house, David. So Israel departed to their tents. But as for the children of Israel who dwell in the cities of Judah, Rehoboam reigned over them. And he sent Adoram, who was over the tribute, and all Israel stoned him with stones that he died: therefore Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David unto this day. And they made Jeroboam king over Israel: there was only the tribe of Judah that followed the house of David.

But when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and eighty thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to him. Then the word of the Lord came to Shemaiah, the man of God, saying, Speak to Rehoboam, and unto all the house of Judah and Benjamin, saying to them, Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel; return every man to his house, for this thing is from me. They hearkened therefore to the word of the Lord, and returned accordingly.

And Jeroboam said in his heart, Now shall the kingdom return to the house of David, if this people go up to do sacrifice in the house of the Lord at Jerusalem. Whereupon he took counsel, and made two calves of gold, and said to the people, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set one in Beth-el, and the other in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made a house of high places, and made priests of the lowest of the people, who were not of the sons of Levi. He also offered upon the altar, which he had made in Beth-el, the fifteenth day of the eighth month, even in the

month which he had devised of his own heart: and ordained a feast to the children of Israel.

And there came a man of God out of Judah, by the word of the Lord, to Beth-el; and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord, Behold a child shall be born to the house of David, Josiah by name. And upon thee shall he offer the priests of the high places that burn incense upon thee, and mens bones shall be burnt upon thee. And he gave a sign, saying, This is the sign which the Lord hath spoken, Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

And when the king heard the saying of the man of God, he put forth his hand from the altar, saying, Lay hold on him. And his hand which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord. And the king said to him, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored again. And the man of God besought the Lord, and the king's hand was restored again, and became as it was before.

Then the king said to him, Come home with me and refresh thyself, and I will give thee a reward: but he answered, If thou wilt give me half thy house, I will not go in with thee, neither will I eat bread, nor drink water in this place: for so it was charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest. So he went another way, and returned not by the way that he came to Beth-el.

Now there dwelt an old prophet in Beth-el, and his sons came and told him all the works which the man of God had done that day in Beth-el; and the words he had spoken to the king. And their father said, Which way went he? for his sons had seen which way he went. And he said to them, Saddle me the ass, and he rode thereon, and went after the man of God, who he found sitting under an oak: and

and he said to him, Art thou the man of God that came from Judah? and he answered, I am. Then he invited him to come home with him and eat bread: but he said, I may not return with thee; nor go in with thee, neither will I eat bread, nor drink water with thee in this place; for thus am I commanded by the word of the Lord.

He answered him, I am a prophet also as thou art, and an angel spoke to me by the word of the Lord, saying, Bring him back with thee into thy house, that he may eat bread, and drink water: but he lied unto him. So the man of God went back with him, and did eat and drink in his house. And it came to pass as they sat at the table, that the word of the Lord came to the prophet that brought him back; and he cried to him, saying, Thus saith the Lord, As thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread, and drank water in the place of which the Lord said to thee, Eat no bread, nor drink no water, thy carcase shall not come to the sepulchre of thy father.

After this he saddled the ass for the prophet whom he had brought back: and when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it; the lion also stood by the carcase. And men who passed by, saw this; and they came and told it in the city where the old prophet dwelt. And when he heard it, he said, It is the man of God, who was disobedient to the word of the Lord: therefore the Lord hath delivered him unto the lion, who hath torn him, and slain him, according to the word of the Lord, which he spake to him.

And he went and found his body cast in the way, and the ass and the lion standing by it: the lion had not eaten the body, nor torn the ass. Then he took up the body, and laid it upon the ass, and brought it back, and the old prophet came to the city, to mourn and to bury him. And he laid his body in his own grave, and they mourned over him, saying, Alas, my brother! And he commanded his sons, saying, When I am dead, bury me in the sepulchre wherein the man of God is buried. For

the saying which he cried by the word of the Lord against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

After this thing Jeroboam turned not from his evil way.

V.

At that time Abijah the son of Jeroboam fell sick. And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam: and get thee to Shiloh; there is Ahijah the prophet, who told me I should be king over this people. Take with thee ten loaves, and biscuits, and a cruse of honey, and go to him: he will tell thee what shall become of the child.

And she went to Shiloh, and came to the house of Ahijah: but Ahijah could not see; for his eyes were set, by reason of his age. And the Lord said to him, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son, for he is sick: and after this manner shalt thou say to her: for when she cometh in, she will feign herself to be another woman. And it was so, that when Ahijah heard the sound of her feet, as she came in at the door, he said, Come in, thou wife of Jeroboam, why feignest thou thyself to be another? I am sent to thee with heavy tidings. Go, tell Jeroboam, thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and took the kingdom away from the house of David, and gave it to thee: yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in my eyes; but hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back. Therefore behold, I will bring evil upon the house of Jeroboam, and I will cut off from Jeroboam him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

Him

Him that dieth of Jeroboam in the city, shall the dogs eat; and him that dieth in the field, shall the fowls of the air eat: for the Lord hath spoken it. Arise thou therefore, get thee to thy house; and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel, in the house of Jeroboam. Moreover, the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now. For the Lord shall smite Israel as a reed is shaken in the water, and he shall root Israel up out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger. And he shall give up Israel, because of the sins of Jeroboam, who did sin, and made Israel to sin.

And Jeroboam's wife departed, and came to Tirzah: and when she came to the threshold of the door, the child died, and they buried him, and all Israel mourned for him, according to the word of the Lord, which he spake by his servant Ahijah the prophet. And the rest of the acts of Jeroboam are written in the book of the Chronicles of the kings of Israel. He reigned two and twenty years, and slept with his fathers; and Nadab his son reigned in his stead.

And Rehoboam, the son of Solomon, reigned in Judah: he was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel to put his name there; but Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves on every high hill, and under every green tree. They did according to all the abominations of the nations which the Lord cast out before the children of Israel.

And it came to pass in the fifth year of king Rehoboam; that Shishak, king of Egypt, came up against Jerusalem: and he took away the treasures of the house of the Lord,

and the treasures of the king's house; he took away all the shields of gold which Solomon had made. Now the rest of the acts of Rehoboam, are they not written in the book of the Chronicles of the kings of Judah? and he slept with his fathers: and Abijam his son reigned in his stead. Three years he reigned in Jerusalem; and he walked in all the sins of his father, which he had done before him: his heart was not perfect with the Lord his God, as the heart of David his father.

And Abijam slept with his fathers, and they buried him in the city of David: and Aza his son reigned in his stead. Forty-one years he reigned in Jerusalem, and Aza did that which was right in the eyes of the Lord; he removed all the idols that his father had made; and also Maachah his mother he removed from being queen, because she had made an idol in a grove; he destroyed her idol, and burnt it by the brook Kidron: and Aza slept with his fathers; and Jehoshaphat his son reigned in his stead.

And Nadab, the son of Jeroboam, began to reign over Israel, in the second year of Aza king of Judah, and after he had reigned two years, Baasha conspired against him, and slew him, and reigned in his stead. He also destroyed all the house of Jeroboam, according to the saying of the Lord, which he spoke by his servant Ahijah the Shilonite. And Baasha did evil in the sight of the Lord, and walked in the way of Jeroboam, and his sin wherewith he made Israel to sin.

In the twenty-sixth year of Aza, king of Judah, Elah, the son of Baasha, began to reign over Israel: he reigned two years, and his servant Zimri conspired against him as he was in Tirzah, drinking himself drunk in the house of Arza, steward of his house, in Tirzah. And Zimri reigned in his stead: but when the people heard that he had conspired, and had slain the king, they made Omri, the captain of the host, king over Israel that day in the camp, and they went up, and besieged Tirzah. And when Zimri saw that the city was taken, he went into the king's palace, and burnt the king's house over him with fire, and died. In the thirty-first year of Aza, king of Judah,
Omri

Omri began to reign over Israel; he reigned six years in Tirzah: but Omri wrought evil in the eyes of the Lord, and did worfe than all that were before him; for he walked in all the way of Jeroboam, and in his sin, where-with he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.

So Omri slept with his fathers, and was buried in Samaria, and Ahab his son reigned in his stead. And Ahab did evil in the sight of the Lord: and as if it had been a light thing for him to walk in the sins of Jeroboam, he also took to wife Jezebel the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshipped him.

VI.

AND Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of the Lord came to him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook, and I have commanded the ravens to feed thee there.

So he went and did according unto the word of the Lord. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the brook. And it came to pass, after a while, that the brook dried up, because there had been no rain in the land. And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: I have commanded a widow woman there to sustain thee. So he arose, and went to Zarephath: and when he came to the gate of the city, the woman was there gathering sticks; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thy hand.

And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in

a cruse: and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. Then Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it to me, and after make for thee and thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

And she went, and did according to the saying of Elijah; and she, and he, and her house did eat many days; the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

And it came to pass after these things, that the son of the woman fell sick, and his sickness was so sore that there was no breath left in him; and she said unto Elijah, What have I to do with thee, O, thou man of God? art thou come unto me to call my sin to remembrance, and to cause my son to die? And he said unto her, Give me thy son; and he took him out of her bosom, and carried him up into a chamber, where he abode, and laid him upon his own bed, and he cried unto the Lord, saying, O Lord my God, hast thou also brought evil upon the widow, with whom I sojourn, by causing her son to die? And he stretched himself upon the child three times, and called on the Lord, saying, O Lord my God, I pray thee, let the soul of this child come into him again: and the Lord heard the voice of Elijah, and the child revived. Then Elijah brought him down out of the chamber into the house, and delivered him to his mother, and said, See, thy son liveth. And the woman said unto Elijah, Now by this I know thou art a man of God, and that the word of the Lord in thy mouth is truth.

And after many days the word of the Lord came to Elijah (in the third year), saying, Go and shew thyself to Ahab, and I will send rain upon the earth; and he went to shew himself to Ahab. Now there was a sore famine in Samaria; and Ahab called Obadiah, who was the governor of his house, and said unto him, Go into the land, unto all fountains of water, and to all brooks, perhaps we may

may find grass to save the horses and mules alive, that we lose not all the beasts.

So they divided the land between them to pass through it; Ahab went one way, and Obadiah another way by himself. And as Obadiah was in the way, behold, Elijah met him; and he knew him, and fell on his face, and said, Art thou that my lord Elijah? and he answered, I am; go, tell thy lord, Behold, Elijah is here. And he said, In what have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay me? There is no nation or kingdom, whither my lord hath not sent to seek thee; and now thou sayest, Go tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall kill me: but I thy servant have feared the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew myself to him this day. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. And when he saw Elijah, he said to him, Art thou he that troubleth Israel? and Elijah answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal, four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

So Ahab sent to all the children of Israel, and gathered the prophets together, unto mount Carmel. And Elijah came to all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, follow him. And the people answered him not a word. Then said Elijah, I, even I only remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks, and let them choose

choose one for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under. And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered, It is well spoken.

Then Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many: and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and dressed it, and called on the name of Baal from morning until noon, saying, O Baal, hear us: but there was no voice, nor any that answered. And they leaped upon the altar which was made.

And at noon Elijah mocked them, saying, Cry loud, for he is a god, either he is talking, or is pursuing, or is in a journey, or peradventure he sleepeth, and must be awaked. And they cried loud, and cut themselves after their manner with knives, and lancets, till the blood gushed out upon them. And when they had prophesied until the time of the offering of the evening sacrifice, and there was neither voice, nor any to answer, nor any that regarded, Elijah said to all the people, Come near to me. And the people came near, and he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord: and made a trench about it, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood; and he said, Do it the second time; and they did it the second time; and he said, Do it the third time; and they did it the third time: and the water ran round about the altar, and he filled the trench also with water.

And at the time of offering the evening sacrifice,
Elijah

Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day, that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy command. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and they said, The Lord he is God; the Lord he is God. And Elijah said unto them, Take the prophets of Baal, let not one of them escape; and they took them, and Elijah brought them down to the brook Kishon, and there they were slain. After which he said unto Ahab, Get thee up, eat and drink, for there is a sound of abundance of rain. So Ahab went to eat and drink, and Elijah went up to the top of Carmel, and he cast himself down upon the earth, and put his face between his knees. Then he said unto his servant, Go up now, look toward the sea: and he went up, and looked, and said, There is nothing. And he said, Go again seven times: and at the seventh time the servant said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And Elijah said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. In the mean while, the heaven was black with clouds and wind, and there was a great rain. So Ahab rode and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

VII.

AND Ahab told Jezebel all that Elijah had done, and how he had slain all the prophets with the sword: then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as one of them, by to-morrow about this time. And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die, and said, It is enough now, O Lord, take away my life; for I am not better than my fathers.

And as he lay and slept under a juniper tree, behold then an angel touched him, and said unto him, Arise and eat; and he looked, and lo there was a cake baken on the coals, and a cruse of water at his head; and he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, saying, Arise and eat, because the journey is too great for thee. Upon which he arose, and did eat and drink, and went in the strength of that food forty days and forty nights, unto Horeb, the mount of God.

And he came there to a cave, and lodged there: and the word of the Lord came unto him, saying, What doest thou here, Elijah? And he answered, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life to take it away. And it was said unto him, Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, when a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood at the entering in of the cave: and there came a voice unto him, saying, What doest thou here, Elijah? And he answered, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I only am left, and they seek my life, to take it away.

Then the Lord said unto him, Go, return on thy way to the wilderness of Damascus; and when thou art come, anoint

anoint Hazael to be king over Syria; and Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat, of Abelmeholah, shalt thou anoint to be prophet in thy room. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

So he departed thence, and found Elisha, who was ploughing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him; upon which he left the oxen, and ran after Elijah, saying, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again; for what have I done to thee? So he returned back, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave to the people, and they did eat: then he arose and went after Elijah, and ministered unto him.

And after these things it happened that Naboth the Jezreelite had a vineyard, which was in Jezreel by the palace of Ahab, king of Samaria. And Ahab said to Naboth, Give me thy vineyard, that I may have it for a garden of herbs, because it is near to my house, and I will give thee for it a better vineyard: or if it seem good to thee, I will give thee the worth of it in money; and Naboth answered, The Lord forbid that I should give the inheritance of my fathers unto thee.

And Ahab came into his house heavy and displeased, because of the word which Naboth had spoken, for he had said, I will not give thee the inheritance of my fathers: and he laid him down on his bed, and turned away his face, and would eat no bread. But Jezebel his wife came to him, and said, Why is thy spirit so sad, that thou eatest no bread? and he answered, Because I spake to Naboth, saying, Give me thy vineyard for money; or if it please thee, I will give thee another for it: and he said, I will not give thee my vineyard.

Then Jezebel said to him, Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thy heart be cheerful: I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed them

them with his seal, and sent the letters to the elders and nobles that were in Naboth's city, dwelling with him. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: and cause two men, ungodly persons, to bear witness against him, saying, Thou didst blaspheme God and the king. Then carry him out, and stone him that he may die.

And the men of his city, the elders and the nobles who dwelt in it, did as Jezebel had sent to them, as it was written in the letters which she sent to them. They proclaimed a fast, and set Naboth on high among the people; and there came in two men, ungodly persons, and sat before him, who witnessed against him in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, so that he died.

And when Jezebel heard that Naboth was stoned, and dead, she said to Ahab, Arise, take possession of the vineyard of Naboth, which he refused to give thee for money; for he is not alive, but dead. Then Ahab rose to go down to the vineyard of Naboth, to take possession of it. And the word of the Lord came to Elijah, saying, Arise, go down to meet Ahab king of Israel, behold he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak to him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine.

And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. I will bring evil upon thee, and take away thy posterity, and cut off him that is shut up, and left in Israel: and will make thy house like the house of Jeroboam, and like the house of Baasha, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel, by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

And

And there was none like Ahab, who sold himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. He did very abominably in following idols, according to all things that the Amorites did, whom the Lord cast out before the children of Israel.

And when Ahab heard these words, he rent his clothes, and put sackcloth on his flesh, and fasted, and lay in sackcloth, and went softly. Then the word of the Lord came to Elijah, saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days: but in his son's days, will I bring the evil upon his house.

VIII.

And they continued three years without war between Syria and Israel; but in the third year it happened that Jehoshaphat, king of Judah, came down to the king of Israel, who had said to his servants, Know ye not that Ramoth-Gilead is ours, and we are still, and take it not out of the hand of the king of Syria? He said also to Jehoshaphat, Wilt thou go with me to battle to Ramoth-Gilead? and Jehoshaphat answered him, I am as thou art, my people as thy people, my horses as thy horses; and he said to the king of Israel, Inquire, I pray thee, at the word of the Lord, to-day.

Then the king of Israel gathered the prophets together, about four hundred men, and said to them, Shall I go against Ramoth-Gilead to battle, or shall I forbear? and they said, Go up, for the Lord shall deliver it into the hand of the king. And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might inquire of him? and the king of Israel answered, There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord; but I hate him, for he doth not prophesy good concerning me, but evil. And Jehoshaphat replied, Let not the king say so.

Then the king called an officer, and said, Hasten hither Micaiah; and the messenger that was gone to call Micaiah said to him, Behold now the words of the prophets declare good to the king with one mouth. Let thy word, I pray thee,

thee, be like the word of one of them, and speak that which is good; and he answered, As the Lord liveth, what the Lord saith to me, that will I speak. So he came to the king, who said unto him, Micaiah, shall we go against Ramoth-Gilead to battle, or shall we forbear? and he answered, Go and prosper; for the Lord shall deliver it into the hand of the king [if what the prophets have said be true]. And Ahab said to him, How many times shall I adjure thee, that thou tell me nothing but that which is true in the name of the Lord? Then Micaiah replied, I saw all Israel scattered upon the hills, as sheep that have not a shepherd. And the Lord said, These have no master, let them return every man to his house in peace.

And the king of Israel said to Jehoshaphat, Did I not tell thee, that he would prophesy no good concerning me, but evil. And he commanded that they should take Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son, and say, Thus saith the king, Put this man in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace. And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me; and he said, Harken, O people, every one of you.

So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-Gilead. And the king of Israel said to Jehoshaphat, I will disguise myself, and enter into the battle, but put thou on thy robes; and he disguised himself, and went into the battle. Now the king of Syria had commanded his thirty-two captains, who had rule over his chariots, saying, Fight neither with small nor great, but only with the king of Israel. And when the captains saw Jehoshaphat, they said, Surely it is the king of Israel; and they turned aside to fight against him; upon which he cried out. And when they perceived it was not the king of Israel, they turned back from pursuing him.

And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said to the driver of his chariot, Turn thine hand
and

and carry me out of the host, for I am wounded. And the battle increased that day; and the king was stayed up in his chariot against the Syrians, and died in the evening: and the blood ran out of the wound, into the midst of the chariot. Then there went a proclamation throughout the army, about the going down of the sun, saying, Every man to his city, and every man to his own country.

Thus the king died, and was brought to Samaria, where they buried him. And one washed the chariot in the pool of Samaria, and the dogs licked up his blood: they washed also his armor, according to the word of the Lord, which he spake. Now the rest of the acts of Ahab, are they not written in the book of the Chronicles of the kings of Israel? So Ahab slept with his fathers, and Ahaziah, his son, reigned in his stead. He began to reign over Israel in the seventeenth year of Jehoshaphat, king of Judah, and reigned two years. He did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam, who made Israel to sin.

THE SECOND BOOK OF KINGS.

I.

AND Ahaziah fell down through a lattice in his upper chamber in Samaria, and was sick: and he sent messengers, saying to them, Go, inquire of Baal-zebub the god of Ekron, whether I shall recover of this illness. But the angel of the Lord said to Elijah, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from the bed on which thou art gone up, but shalt surely die. Then Elijah departed.

And when the messengers returned, the king said unto them, Why are ye now turned back? And they answered, There came up a man to meet us, who said to us, Go,

turn

turn again to the king that sent you, and say unto him, Thus saith the Lord, Is it because there is not a God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? Therefore thou shalt not come down from the bed on which thou art gone up, but shalt surely die.

And he said to them, What manner of man was he who came up to meet you, and spoke to you these words? And they answered, He was a hairy man, girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

Then the king sent unto him a captain of fifty, with his fifty: who went up to him, for behold, he sat on the top of a hill, and said to him, Thou man of God, the king hath said, Come down. And Elijah answered, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And there came down fire and consumed them. Again also he sent to him another captain of fifty, with his fifty, who spoke thus to him, O man of God, thus hath the king said, Come down quickly. And Elijah answered, If I be a man of God, let fire come down from heaven and consume thee and thy fifty. And there came down fire and consumed them. And he sent again a captain of the third fifty with his fifty. And the third captain came and fell on his knees before Elijah, and besought him, saying, O man of God, I pray thee, let my life, and the life of these fifty, thy servants, be precious in thy sight. Behold there came fire down from heaven, and consumed the two captains of the former fifties, with their fifties. Now therefore let my life be precious in thy sight.

And the angel of the Lord said to Elijah, Go down with him, be not afraid of his presence. So he arose and went down with him to the king, and said to him, Thus saith the Lord, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, is it because there is no God in Israel to inquire of his word? Therefore thou shalt not come down from the bed on which thou art gone up, but shalt surely die. So he died, according to the word of the Lord which Elijah had spoken; And Jechoram reigned in his stead, for he had no son. This

was

was in the second year of Jehoram, the son of Jehoshaphat, king of Judah.

Now when the Lord would take up Elijah into heaven by a whirlwind, Elijah went with Elisha from Gilgal. And he said to Elisha, Tarry here, I pray thee: for the Lord sends me to Beth-el. And Elisha answered, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el. And the sons of the prophets that were at Beth-el, came forth to Elisha, and said, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it; hold you your peace.

Then Elijah said to Elisha, Tarry here, I pray thee: for the Lord sends me to Jericho. And he answered, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho, said to Elisha, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it; hold you your peace.

And Elijah said to him, Tarry, I pray thee, here; for the Lord sends me to Jordan; but he answered, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went and stood to view afar off, whilst they two stood by Jordan. And Elijah took his mantle, and wrapt it together, and smote the waters, and they were divided hither and thither: so they two went over on dry land. And when they were gone over, Elijah said unto Elisha, Ask what I shall do for thee, before I am taken away from thee. And Elisha said, I pray thee let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: yet, if thou see me when I am taken from thee, it will be so to thee; but if not, it will not be so.

And it came to pass as they went on and talked, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven. And when Elisha saw it, he cried, My father, my father, the chariot of Israel, and the horsemen thereof: and he saw him no more; and he took hold of his own garments, and rent them in two pieces. He took

up

up also the mantle of Elijah, that fell from him, and went back, and stood by the bank of Jordan. And with the mantle of Elijah which fell from him, he smote the waters, and said, Where is the Lord God of Elijah? And when he had smitten the waters, they parted hither and thither: so that Elisha went over.

And when the sons of the prophets which were to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha: and they went to meet him, bowing themselves to the ground before him. And they said to him, There are with thy servants fifty strong men. Let them go, we pray thee, and seek thy master: lest the spirit of the Lord should have taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. But when they urged him, till he was ashamed, he said, Send. They sent therefore fifty men, and they sought three days, but could not find him. And when they came again to him (for he stayed at Jericho), he said to them, Did not I advise you not to go?

And the men of the city said unto Elisha, Behold now, the situation of this city is pleasant, as thou seest; but the water is bad, and the land barren. Upon which he said, Bring me a new dish, and put salt therein. And they brought it to him. Then he went forth to the spring of the waters, and cast the salt into it, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the word which Elisha spoke.

And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said to him, Go up, thou bald head, Go up, thou bald head. And he turned back and looked on them, and cursed them in the name of the Lord: upon which there came forth two bears out of the wood, and tore forty-two children of them. He went from thence to mount Carmel, and from thence he returned to Samaria.

II.

Now a certain woman of the wives of the sons of the prophets cried unto Elisha, saying, Thy servant my husband is dead, who, as thou knowest, feared the Lord: and the creditor is come to take my two sons to him to be bondmen. And Elisha said, What shall I do for thee? Tell me, what hast thou in the house? And she answered, Thy handmaid hath not any thing in the house, excepting a pot of oil. Then he said, Go borrow thee vessels of all thy neighbours, empty vessels, borrow not a few. And when thou art come in, thou shalt shut the door upon thee, and thy sons, and shalt pour out into all those vessels, and set aside that which is full.

She accordingly went from him, and shut the door upon her, and her sons, who brought the vessels to her, and she poured out. And when the vessels were full, she said to her son, Bring me another vessel. But he answered, There is not a vessel more. Then the oil stayed. Upon which she came and told the man of God; and he said, Go sell the oil, and pay thy debt; afterwards live thou and thy children on the rest.

Now it happened on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread: after which, as often as he passed by, he turned in thither to eat bread. And she said to her husband, Behold, now I perceive this is a holy man of God, who passeth by us continually. Let us make, I pray thee, a little chamber on the wall, and set for him there a bed and table, and a stool, and candlestick: and when he cometh to us, he shall turn in thither.

And at a certain time when Elisha came, and turned into the chamber and lodged there, he said to Gehazi his servant, Call this Shunamite, and say to her, Thou hast been careful for us with all this care; what is to be done for thee? Wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. He then said, What shall be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. Elisha said, Call her. And when

she was called, and stood in the door, he said, About this time, according to the time of life, thou shalt embrace a son. But she said, Nay, my lord, thou man of God, do not tell thy handmaid an untruth. After this the woman conceived, and bare a son at the time which Elisha had foretold her, according to the time of life. But when the child was grown up, he went out on a day to his father to the reapers. And he complained to him, and said, O my head, my head: upon which his father said to a lad, Have him to his mother. And when he came to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and called to her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may go to the man of God, and come again. And he said, Why wilt thou go to him to-day? It is neither new moon, nor sabbath. And she answered, It is well. Then she saddled the ass, and said to the servant, Go forward; slack not thy riding for me, except I bid thee.

So she went on, and came unto the man of God at Mount Carmel: and when he saw her at a distance, he said to Gehazi his servant, Behold, yonder is that Shunammite. Run, I pray thee, to meet her, and say, Is it well with thee? Is thy husband well? Is the child well? And she answered, It is well. And when she came to Elisha, she took hold of his feet; but Gehazi came near to thrust her away: upon which he said, Let her alone, for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.

Then she said to the prophet, Did I ask a son of my lord? Did not I say, Do not deceive me? And he said to Gehazi, Gird up thy loins, and take my staff in thy hand, go thy way: if thou meet any man, do not salute him; and if any salute thee, answer him not again; and lay my staff on the face of the child. And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So he arose and followed her.

And Gehazi passed on before them, and laid the staff on the face of the child, but there was no voice, nor any attention,

attention, therefore he returned to meet him, and said, The child is not awaked. And when Elisha came into the house, behold the child was dead, and laid upon his bed. And he went into the chamber, and having shut the door upon them two, prayed unto the Lord. He also stretched himself upon the child, and his flesh became warm. Then he returned, and walked in the house to and fro, and went up and stretched himself upon him; and the child sneezed seven times, and opened his eyes. Upon this he commanded to call the Shunamite; and when she came to him, he said, Take up thy son. Then she fell at his feet, bowing herself to the ground, and took up her son, and went forth.

And Elisha came again to Gilgal, when there was a famine in the land, and the sons of the prophets were sitting before him: and he said to his servant, Set on the great pot, and boil pottage for them. And one who went into the field to gather herbs, found a wild vine, of which he gathered gourd his lap-full, and came and shred them into the pot: for they did not know them. So they poured out for the men to eat: and as they were eating of the pottage, they cried out, There is death in the pot, O man of God: and they could not eat of it. Then he said, Bring meal: and he cast it into the pot, and directed they should pour out for the people, that they might eat: and there was no harm in the pot.

And there came a man from Baal-shalisha, and brought the man of God bread of the first fruits, twenty loaves of barley, and new ears of corn in the husk: and he said, Give to the people that they may eat. But he that served, said, What, shall I set this before a hundred men? He replied again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord.

THE STORY OF NAAMAN THE SYRIAN.

III.

NAAMAN, captain of the host of the king of Syria, was a great man with his master, and much esteemed, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid, and she waited on Naaman's wife. And she said to her mistress, I with my master was with the prophet who is in Samaria: for he would recover him of his leprosy.

And one went in, and told his lord what the maid, who was of the land of Israel, had said. Then the king of Syria said, Go, and I will send a letter to the king of Israel. And Naaman departed, taking with him ten talents of silver, six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come to thee, behold, I have therewith sent Naaman, my servant, that thou mayst recover him of his leprosy.

And when the king of Israel had read the letter, he rent his clothes, and said, Am I God, to kill, and make alive, that he sends to me to recover a man of his leprosy? Consider, therefore, I pray you, and see how he seeketh a quarrel against me. And it was so, that when Elisha, the man of God, heard how the king of Israel had rent his clothes, he sent to the king, saying, Why didst thou rend thy clothes? Let him now come to me, and he shall know that there is a prophet in Israel. So Naaman went with his horses and chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger to him, saying, Go and wash in Jordan seven times, and thy flesh shall come again unto thee, and thou shalt be clean. But Naaman was displeased, and went away, saying, Behold, I thought he would surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana, and Pharpar, rivers of Damascus, better than all the waters
of

of Israel? May I not wash in them and be clean? So he turned, and went away in a rage.

Then his servants came near and spoke to him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much more then, when he saith to thee, Wash and be clean. He therefore went down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like to the flesh of a little child, and he was clean.

And he returned to the man of God, with all his company, and came and stood before him, saying, Now I know that there is no God in all the earth, but in Israel. Now therefore, I pray thee, take a blessing of thy servant. But Elisha said, As the Lord liveth before whom I stand, I will receive none. And he urged him to take it, but he refused. Naaman then said, Shall there not be given to thy servant two mules burthen of earth: for thy servant will henceforth offer neither burnt-offering, nor sacrifice unto other gods, but to the Lord? In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon. And he said to him, Go in peace: so he departed from him a little way.

But Gehazi the servant of Elisha said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after him; and when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? and he answered, All is well. My master hath sent me to say, Behold, there are come to me, even now, from Mount Ephraim, two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of raiment. And Naaman replied, Be content, take two talents: and he urged him, and bound up two talents in two bags, with two changes of garments, and delivered them to two of his servants, and they carried them before him. And when he came to the tower,

he took them from their hands, and laid them up in the house, and sent the men away, and they departed.

But he went in and stood before his master: and Elisha said unto him, Whence comest thou, Gehazi? and he answered, Thy servant went no whither. Then he said to him, Went not my heart with thee, when the man turned from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men servants, and maid servants? The leprosy therefore of Naaman shall cleave unto thee, and thy offspring for ever. And Gehazi went out from his presence a leper as white as snow.

IV.

AND the sons of the prophets said to Elisha, Behold now, the place where we dwell with thee is too strait for us: let us go to Jordan and take from thence every man a beam, and make us a place there where we may dwell. And he answered, Go ye. Then one said, Be content, I pray thee, and go with thy servants; and he answered, I will go. So he went with them, and when they came to Jordan, they cut down wood. But as one was felling a beam, the iron fell into the water; and he cried out, and said, Alas, master, for it was borrowed. And the man of God said, Where did it fall? And when he had shewed him the place, he cut down a stick, and cast it in there, and the iron did swim. Then Elisha said, Take it up to thee; and he put out his hand, and took it.

Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such a place shall be my camp. And the man of God sent to the king of Israel, saying, Beware that thou pass not that place; for thither the Syrians are come down. And the king sent to the place which the man of God told him, and warned him of, and saved himself there, not once nor twice. Therefore the heart of the king of Syria was much troubled for this thing; and he said to his servants, Will ye not shew me which of us is for the king of Israel? And one of them answered, None, my Lord, O king; but Elisha the prophet,

prophet, who is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

Then he said, Go and see where he is, that I may send and fetch him. And it was told him, saying, Behold he is in Dothan. Therefore he sent thither horses and chariots, and a great army: which came by night and compassed the city about. And when the servant of the man of God was risen early, and gone forth, there was an army compassing the city, with horses and chariots; upon which he said, Alas, my master, how shall we do? But he answered, Fear not, these that are with us are more than those which are with them. And Elisha prayed, saying, Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw the mountain was full of horses and chariots of fire round about Elisha.

And when the army came down to him, Elisha prayed to the Lord, saying, Smite this people, I beseech thee, with blindness: and he smote them with blindness, according to the word of Elisha. And Elisha said unto them, Follow me, and I will bring you to the man whom ye seek: but he led them to Samaria. And when they were come into Samaria, he said, Lord open the eyes of these men that they may see. And the Lord opened their eyes, and they saw they were in the midst of Samaria.

Then the king of Israel said to Elisha, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master. So he prepared great provision for them: and when they had eat and drank, he sent them away, and they went to their master: and the bands of Syria came no more into the land of Israel.

Yet after this Benhadad king of Syria gathered all his army, and went up and besieged Samaria: and there was a great famine, so that an asses head was sold for fourscore pieces of silver, and the fourth part of a cab of doves dung for five pieces of silver. And as the king was passing by upon the wall, a woman cried unto him, saying, Help, my

lord, O king. And he said, If the Lord do not help thee, whence shall I help thee? out of the barn floor, or out of the wine press? And the king said to her, What aileth thee? And she answered, This woman said unto me, give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him; and after when I called for her son, she hid him.

And when the king heard the words of the woman, he rent his cloaths as he passed by upon the wall; and the people saw he had sackcloth within upon his flesh. He also said, God do so and more to me, if the head of Elisha the son of Shaphat, shall stand on him this day. Now Elisha sat in his house, and the elders were with him, and the king sent a man from before him. But Elisha said to the elders, before the messenger came to him, See ye how this son of a murderer hath sent to take away my head? Look when the messenger cometh, shut the door, and hold him fast at it: is not the sound of his master's feet behind him. And while he was yet speaking to them, behold the messenger came down unto him. And he said, This evil is of the Lord; why should I wait for the Lord any longer?

Then Elisha said, Hear ye the word of the Lord? Thus saith the Lord, To-morrow about this time a measure of fine flour shall be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. But a lord on whose hand the king leaned, answered the man of God, If the Lord would make windows in heaven, might this thing be? and he said, Lo, thou shalt see it with thy eyes, but shalt not eat thereof.

Now there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? if we say we will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here we die also. Now therefore let us fall to the camp of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. So they rose up in the twilight, to go to the camp of the Syrians: and when they came to the utmost part of it, behold, there was no man there, for the Lord had made them hear a noise of chariots and

and of horses, even the noise of a great army: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Therefore they rose up and fled in the twilight, leaving their tents, and their horses, and asses; even the camp as it was; and fled for their lives.

And when these lepers came to the utmost part of the camp, they went into one tent, and did eat and drink, and carried thence silver and gold, with raiment; and went and hid it. Then they came again, and entered into another tent, and carried from thence also, and went and hid it. At length they said one to another, We do not well; this day is a day of good tidings, and we hold our peace: if we should tarry till the morning light, some mischief may come upon us: now therefore come let us go and tell the king's household. So they went, and called to the porter of the city, and told him, saying, We came to the camp of the Syrians, and behold, there was no man there, neither voice of man; but horses and asses tied, and the tents as they were. Then they told it to the king's house within: and the king rose in the night, and said to his servants, I will tell you now what the Syrians have done to us. They know that we are hungry, therefore they are gone out of the camp to hide themselves in the field, saying, When they come out of the city, we will take them alive, and get into it.

And one of the servants said, Let some take, I pray thee, five of the horses that are left in the city, and let us send and see. They took therefore two chariot horses, and sent after the host of the Syrians. And they went after them to Jordan, and lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned and told the king. Upon which the people went out and spoiled the tents of the Syrians. So a half measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord.

And the king appointed the lord on whose hand he leaned, to have the charge of the gate: and the people trode upon him, so that he died, as the man of God had

foretold, when he said, Thou shalt see it with thine eyes, but shalt not eat thereof. For it so happened to him, that the people trode upon him in the gate, and he died.

V.

Now in the third year of Hoshea, the son of Elah, king of Israel, Hezekiah the son of Ahaz, king of Judah, began to reign. He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. And he did that which was right in the sight of the Lord, according to all that David his father did. He removed the high places, and brake the images, and cut down the groves; he also beat in pieces the serpent of brasse that Moses had made: for to those days the Israelites burnt incense to it. He trusted in the Lord God of Israel, so that after him there was none like him among all the kings of Judah, nor any that were before him. For he cleaved to the Lord, and did not depart from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him, and prospered him whithersoever he went forth.

Now in the fourteenth year of his reign, Sennacherib king of Assyria came up against all the fenced cities of Judah, and took them. And Hezekiah gave him silver and gold that he might return from him. Nevertheless he sent Tartan, and Rabfaris, and Rabshakeh, with a great army against Jerusalem; and when they were come up, and stood by the conduit of the upper pool, which is in the high way of the fuller's field, there came out to them Eliakim the son of Hilkiyah, who was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. And Rabshakeh said to them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? Thou sayest, (but they are vain words), I have counsel and strength for the war: now on whom dost thou trust, that thou rebellest against me? Behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which, if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him: but if ye say to me, We trust in the Lord our God; is it not he whose

whose high places, and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem. Now therefore engage thyself, I pray thee, to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou art able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants; putting thy trust on Egypt for chariots and horsemen? Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land to destroy it.

Then said Eliakim, and Shebna, and Joah, unto Rabshakeh, Speak, we pray thee to thy servants in the Syrian language, (for we understand it), and talk not with us in the Jews language, in the ears of the people that are on the wall. But Rabshakeh replied, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men who sit on the wall?

Then he stood and cried with a loud voice in the Jews language, saying, Hear the word of the great king, the king of Assyria, Thus saith the king, Let not Hezekiah deceive you, for he shall not be able to deliver you out of his hand. Neither let Hezekiah make you trust in the Lord, saying, The Lord will deliver us, and this city shall not be delivered into the hand of the king of Assyria. Harken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, then eat ye every man of his own vine and fig-tree; also drink ye every one the waters of his cistern; till I come and take you away to a land like your own, a land of corn and wine, a land of bread and vineyards, a land of oil, and of honey, that you may live and not die. Harken not therefore to Hezekiah, when he persuadeth you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arpad, of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of my hand? Who are they among all the gods of the countries, that have delivered their

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country out of my hand, that the Lord should deliver Jerusalem out of my hand?

But the people held their peace, and answered him not a word: for this was the king's commandment, Answer him not. Then came the servants of Hezekiah, with their clothes rent, and told him the words of Rabshakeh. And when Hezekiah heard it, he rent his clothes and covered himself with sackcloth, and went into the house of the Lord. He also sent Eliakim, with Shebna, and the elders of the priests, covered with sackcloth, to Isaiah the prophet. And they said, Thus saith Hezekiah, This is a day of trouble, and of rebuke, and contempt: for the children are come to the birth, and there is not strength to bring forth; it may be the Lord thy God will hear all the words of Rabshakeh, whom the king of Assyria, his master, hath sent to reproach the living God; and will rebuke the words which the Lord thy God has heard: wherefore put up thy prayer for the remnant that is left.

So the servants of king Hezekiah came to Isaiah. And he said to them, Thus shall you say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold I will send a blast upon him, and he shall hear a rumour, and shall return to his own land, and I will cause him to fall by the sword in his own land.

And Rabshakeh returned, and found the king of Assyria fighting against Libnah: for he had heard that he was departed from Lachish; but when he was informed of Tirhakah, king of Ethiopia, being come out to fight against him: he sent messengers again to Hezekiah, saying, Thus shall ye speak unto the king of Judah, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

And when Hezekiah had received the letter from the hands of the messengers, and read it, he went up into the house

house of the Lord, and spread it before the Lord. And Hezekiah prayed before the Lord, and said, O Lord God of Israel, who dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see; and hear the words of Sennacherib, who has sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations, and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now, therefore, O Lord our God, I beseech thee, save us out of his hand, that all the kingdoms of the earth may know thou art the Lord God, even thou only.

Then Isaiah sent unto Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me concerning Sennacherib, I have heard. This is the word the Lord hath spoken against him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the holy one of Israel. By thy messengers thou hast reproached the Lord, and hast said, with the multitude of my chariots, I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedars thereof, and the choice fir-trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel. I have digged and drank strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. Hast thou not heard long ago, how I made it; and of ancient times, that I have formed it? Now have I brought it to pass that thou shouldest be to lay waste fenced cities into ruinous heaps. Therefore their inhabitants were of small power; they were dismayed and confounded; they were as the grass of the field, and as the green herb; as the grass on the house tops, and as corn blasted before it be grown up.

But

But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me, and thy tumult is come up into my ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and will turn thee back by the way by which thou camest. And this shall be a sign to thee; Ye shall eat this year that which grows of itself, and in the second year, what grows up again, and in the third year, sow ye and reap, and plant vineyards, and eat the fruit of them. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward; for a remnant shall go forth out of Jerusalem, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this.

Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the same way that he came, he shall return, and shall not come into this city, saith the Lord: for I will defend this city to save it, for my own sake, and for my servant David's sake.

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians, an hundred fourscore and five thousand; so that when they rose early in the morning, behold all of them were dead corpses: so Sennacherib departed, and went and dwelt at Nineveh. And as he was worshipping in the house of Nisroch his god, Adrammelech, and Sharezer his sons, slew him with the sword, and escaped into the land of Armenia, and Esarhaddon his son reigned in his stead.

VI.

In those days Hezekiah was sick nigh unto death: and the prophet Isaiah came unto him, and said, Thus saith the Lord, Set thy house in order, for thou shalt die, and not live. Upon this he turned his face to the wall, and prayed to the Lord, saying,

I beseech thee, O Lord, remember now, how I have walked before thee in truth, and with a perfect heart, and have done that which was good in thy sight.

And

And Hezekiah wept much.

Then it was so that before Isaiah was gone out into the middle court, the word of the Lord came unto him, saying, Turn again, and tell Hezekiah the ruler of my people, Thus saith the Lord, the God of thy father David, I have heard thy prayer; I have seen thy tears; behold, I will heal thee; on the third day thou shalt go up to the house of the Lord. And I will add to thy days fifteen years; and will also deliver thee, and this city out of the hand of the king of Assyria, and will defend this city for my own sake, and for the sake of my servant David. And Isaiah said, Take a lump of figs; and they laid it on the boil, and he recovered.

But Hezekiah said unto him, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord on the third day? and Isaiah replied, This sign shalt thou have of the Lord, that the Lord will do the thing he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? and Hezekiah said, It is a light thing for the shadow to go down ten degrees; nay, but let it return backward ten degrees. So Isaiah the prophet called on the Lord, and he brought the shadow ten degrees backward, by which it had gone down on the dial of Ahaz.

At that time the king of Babylon sent letters and a present to Hezekiah; for he heard that he had been sick. And Hezekiah hearkened unto them, and shewed them the house of his precious things, the silver and the gold, the spices and precious ointment, the house of his armor, and all that was found in his treasures; there was nothing in his house, nor in all his dominions, which he did not shew them.

Then came Isaiah to the king and inquired of him what these men had said, and from whence they came. And Hezekiah said, They are come from a far country, even from Babylon. And he said, What have they seen in thy house? And Hezekiah answered, All the things that are in my house they have seen: there is nothing among my treasures that I have not shewed them. Then Isaiah said to him, Hear the word of the Lord. Behold the days are coming,

coming, when all that is in thy house, and that which thy fathers have laid up in store to this day, shall be carried into Babylon: there shall be nothing left, saith the Lord. And of thy sons, who shall proceed from thee, they shall take away; and they shall be officers in the palace of the king of Babylon. And Hezekiah said, Good is the word of the Lord which thou hast spoken. Is it not good if peace and truth be in my days?

As for the rest of the acts of Hezekiah, and all his power, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the Chronicles of the kings of Judah? And Hezekiah slept with his fathers, and Manasseh his son reigned in his stead.

VIII.

MANASSEH was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem: his mother's name was Hephzibah. And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. For he built up again the high places which Hezekiah his father had destroyed, and he reared up altars unto Baal, and made a grove, as did Ahab, and worshipped all the host of heaven, and served them. He observed times, and used enchantments, and dealt with familiar spirits and forcerers: he wrought much wickedness in the sight of the Lord, to provoke him to anger. And he set a graven image of the grove that he had made, in the house, which the Lord said to David, and to his son Solomon, In this house and in Jerusalem that I have chosen out of all the tribes of Israel, will I put my name for ever. Neither will I make the feet of Israel move any more out of the land, which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law which my servant Moses commanded them. But they hearkened not; and Manasseh seduced them to do more evil than the nations did, whom the Lord destroyed before the children of Israel.

And the Lord spake by his servants the prophets, saying, Because Manasseh, king of Judah, hath done these abominations,

abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah to sin with his idols; therefore thus saith the Lord God of Hrael, Behold I will bring such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall become a prey, and a spoil to all their enemies; because they have done that which was evil in my sight, and have provoked me to anger since the day their fathers came out of Egypt, even unto this day.

Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which is evil in the sight of the Lord. Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the Chronicles of the kings of Judah? And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

Amon was twenty-two years when he began to reign, and he reigned two years in Jerusalem. He did that which was evil in the sight of the Lord, as his father Manasseh did; and forsook the Lord God of his fathers, and walked not in the way of the Lord. And the servants of Amon conspired against him, and slew the king in his own house: and the people of the land made Josiah his son king in his stead.

Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem. He did that which was right in the sight of the Lord, and turned not aside to the right hand or to the left. And in the eighteenth year of his reign, he sent Shaphan to the house of the Lord, saying, Go to Hilkiah the high priest that he may sum up the silver, which the keepers of the door have gathered

gathered of the people; and let them give it to the doers of the work, which is in the house of the Lord, to repair the breaches of the house, to carpenters, and builders, and masons; and to buy timber and hewn stone to repair the house; but the money that was delivered into their hands, was not reckoned to them, because they dealt faithfully.

And Hilkiash said to Shaphan the scribe, I have found the book of the law in the house of the Lord; and Shaphan brought it to the king and read it before him; and when the king heard the words of the book he rent his clothes. And he commanded Hilkiash, and others of his servants, saying, Go ye, Inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book: for great is the wrath of the Lord, which is kindled against us, because our fathers have not hearkened to the words of this book, to do according to all that is written concerning us.

So they went to Huldah the prophetess, the wife of Shallum, and they communed with her. And she said to them, Thus saith the Lord God of Israel, tell the man that sent you to me, thus says the Lord, Behold I will bring evil upon this place, and upon the inhabitants thereof; even all the things of the book which the king of Judah hath read; because they have forsaken me, and have burnt incense to other gods, that they might provoke me by all the works of their hands: so shall my wrath be kindled against this place, and shall not be quenched. But concerning the king of Judah, who sent you to inquire of the Lord, thus shall you say to him: Thus says the Lord God of Israel, As for the words which thou hast heard, because thy heart is tender, and thou hast humbled thyself before the Lord, when thou heardest what I have spoken against this place, and the inhabitants of it, that they should become a desolation and a curse, and hast rent thy clothes and wept before me, I have heard thee saith the Lord. Behold I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, and thy eyes shall not see all the evil which I will bring upon this place.

And they brought the king word again. Then the king sent, and they gathered to him all the elders of
Judah

Judah and Jerusalem. And he went up into the house of the Lord; and all the men of Judah, with the inhabitants of Jerusalem, and the priests and prophets, and all the people both small and great; and he read in their hearing all the words of the book of the covenant, which was found in the house of the Lord.

And the king stood by a pillar, and made a covenant before the Lord; to walk after the Lord, and to keep his commandments, and his testimonies, and ordinances, with all their heart, and all their soul; to perform the words of this covenant that were written in this book: and all the people stood to the covenant. Then the king commanded Hilkiah, with the priests of the second order, and the keepers of the door, to bring out of the temple of the Lord, all the vessels that were made for Baal, for the grove, and for all the host of heaven: and he burnt them without Jerusalem in the fields of Kidron, and carried the ashes of them to Beth-el.

And he put down the idolatrous priests whom the kings of Judah had appointed to burn incense in the high places, in the cities of Judah, and in the places round about Jerusalem, with those that burnt incense to Baal, to the sun, and moon, and planets, and to all the host of heaven. And he broke in pieces the images, and cut down the groves, and filled their places with the bones of men.

Moreover, the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar to the high place, he brake down, and burnt the high place, and stamp it small to powder, and burnt the grove. And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed.

Then he commanded all the people, saying, Keep the passover to the Lord your God, as it is written in this book of the covenant. Surely there was not such a passover from the time of the judges who judged Israel, nor in all the days of the kings of Israel, nor of Judah, as in the eighteenth year of king Josiah, when this passover was held to the Lord in Jerusalem. And like to him there was no
king

king before him who turned to the Lord with all his heart, and with all his soul, and all his might, according to all the law of Moses; neither after him arose there any like him.

Notwithstanding, the Lord turned not from his great anger, which was kindled against Judah, because of the provocations with which Manasseh had provoked him. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel; and will cast off this city Jerusalem, that I chose, and the house of which I said, my name shall be there.

Now the rest of the acts of Josiah, are they not written in the book of the Chronicles of the kings of Judah? In his days Pharaoh-Nechoh king of Egypt, went up against the king of Assyria to the river Euphrates: and Josiah went against him, and was slain at Megiddo. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, where they buried him in his own sepulchre: and the people of the land made Jehoahaz the son of Josiah king in the room of his father.

VIII.

JEHOAHAZ was twenty-three years old when he began to reign, and he reigned three months in Jerusalem: he did that which was evil in the sight of the Lord, and the king of Egypt put him in bands at Riblah, in the land of Hamath, that he might not reign; and made Eliakim the son of Josiah king, and changed his name to Jehoiakim. He also did that which was evil, according to all that his fathers had done.

In his days Nebuchadnezzar, king of Babylon, came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the Lord sent against him bands of the Chaldees, and of the Syrians, and Moabites, and of the children of Ammon, whom he sent against Judah to destroy it, according to the word of the Lord, which he spoke by his servants the prophets. And Jehoiakim slept with his fathers: and his son Jehoiachin succeeded him, who was eighteen years old when he began to reign, and reigned three months. He also did that which was evil in the sight of the Lord.

At that time the servants of Nebuchadnezzar came up against Jerusalem, and besieged it. And Jehoiachin was taken

taken and carried to Babylon, with his mother, and his officers, and the mighty of the land, also the carpenters and smiths a thousand; the treasures of the house of the Lord, and the treasures of the king's house were carried out, and the vessels of gold which Solomon made in the temple of the Lord were cut in pieces. And the king of Babylon made Mattaniah, his father's brother, king in his room, and changed his name to Zedekiah. He was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. He also did that which was evil in the sight of the Lord, according to all that Jehoiakim had done.

And in the ninth year of his reign Nebuchadnezzar came up against Jerusalem with all his army, and besieged it; building forts against it round about. And the city was besieged to the eleventh year of king Zedekiah. And on the ninth of the fourth month, the famine prevailed in the city, so that there was no bread for the people of the land. Then the city was broken up, and all the men of war fled by night, by the way of the gate, between two walls, near the king's garden: and the king went towards the plain; but the army of the Chaldeans pursued after him, and overtook him on the plains of Jericho, and all his army were scattered from him. And they slew the sons of Zedekiah, and put out his eyes, and bound him with fetters of brass, and carried him to Babylon.

And in the fifth month came Nebuzar-adan, a servant of the king of Babylon, to Jerusalem; and he burnt the house of the Lord, and the king's house, and every great man's house, and broke down the walls of the city round about. He also carried away the rest of the people, except the poor of the land, who he left to be vine-dressers and husbandmen. And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, that Evilmerodach king of Babylon, in the year that he began to reign, lifted up the head of Jehoiachin out of prison. And spake kindly to him, and changed his prison garments: setting his throne above the throne of the kings that were with him in Babylon: and he did eat bread continually before him all the days of his life.

FIRST

FIRST BOOK OF CHRONICLES.

INTRODUCTION.

DIVERS circumstances are contained in this and the next book, relating to the kingdoms of Judah and Israel, which are not mentioned in the foregoing books of Samuel and the Kings.

The genealogies, or names of persons, from whom the Jewish nation proceeds, are in a great measure omitted; with some other matters, which are not thought likely to afford instruction to the minds of youth.

The Character of Jabez contains something so instructive as to make it proper to be inserted in this Abstract.

It is mentioned concerning him, that he called on the God of Israel, saying, O that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me. And God granted him that which he requested.

This honourable testimony of Jabez, shews that the true worship and fear of Almighty God was preserved in these times, beyond all form and ceremony. No doubt there were many other pious persons besides him, though nothing remains in these genealogies concerning them but their names. His prayer is so pious, and suitable, as to be often thought of and adopted by those who desire, above all things, to experience their goings to be established in the way of Truth and Holiness.

I. WHEN

I.

WHEN David had prepared a place for the ark of God, and brought it up, and set it in the midst of the tent that he had pitched for it. On that day David delivered first this Psalm to thank the Lord, into the hand of Asaph and his brethren.

Give thanks to the Lord; call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk of all his wondrous works. Glory in his holy name, let the heart of them rejoice that seek the Lord. Seek the Lord and his strength, seek, inquire for his presence continually. Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth. Ye posterity of Israel his servant, ye children of Jacob, his chosen ones. He is the Lord our God, his judgments are in all the earth.

Be ye mindful always of his covenant; the word which he commanded to a thousand generations. Even of the covenant which he made with Abraham, and of his oath unto Isaac, and hath confirmed the same to Jacob for an ordinance, and to Israel for an everlasting covenant, saying, Unto thee I will give the land of Canaan, the lot of your inheritance, when ye were but a few, and strangers in it. And when they went from nation to nation, and from one kingdom to another people, he suffered no man to do them wrong. Yea he reproved kings for their sakes, saying, Touch not my anointed, and do my prophets no harm.

Sing unto the Lord all the earth; shew forth his salvation from day to day. Declare his glory among the heathen: his marvellous works among all nations. For great is the Lord, and greatly to be praised: he is also to be feared above all gods. For all the gods of the people are idols: but the Lord made the heavens. Glory and honour are in his presence, strength and gladness are in his place. Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Ascribe to the Lord the glory due unto his name: take up an offering and come before him, worship the Lord in the beauty of holiness. Fear before him all the earth: the world also is established, it cannot be moved.

Let

Let the heavens be glad, and the earth rejoice: and let men say among the nations, The Lord reigneth. Let the sea roar, and the fullness thereof: let the fields rejoice, and all that is in them. Then let the trees of the wood sing, at the presence of the Lord, because he comes to judge the earth. O give thanks to the Lord, for he is good: for his mercy endureth for ever. Say ye, Save us, O God of our salvation, gather us together, and deliver us from the heathen; that we may give thanks to thy holy name, and glory in thy praise. Blessed be the Lord God of Israel, from everlasting to everlasting.

And the people said, Amen, and praised the Lord.

II.

AND David assembled all the princes of Israel, the princes of the tribes, and captains of the companies who ministered to the king, by course. Then he stood up upon his feet, and said, Hear me my brethren and people, I had it in my heart to build a house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building: but God said to me, Thou shalt not build a house for my name, because thou hast been a man of war, and hast shed blood. Howbeit, the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father, and among the sons of my father, he liked me to make me king over all Israel. And of my sons he hath chosen Solomon my son, to sit upon the throne of the Lord's kingdom over Israel. And he said to me, Solomon thy son, he shall build my house and courts; for I have chosen him to be my son, and I will be his father. Moreover, I will establish his kingdom for ever, if he be constant to do my commandments and my judgments as at this day.

Now therefore, in the sight of all Israel, the congregation of the Lord, and in the hearing of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever. And thou

Solomon

Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seekest him, he will be found of thee; but if thou forsakest him, he will cast thee off for ever.

Then David gave of his own proper good to the house of the Lord, over and above what he had prepared for the house, three thousand talents of gold, of the gold of Ophir, and seven thousand talents of silver. The chief of the fathers and princes of the tribes of Israel also offered willingly, and gave for the service of the house of God, of gold five thousand talents, and ten thousand drams; and of silver, ten thousand talents; and of brass, eighteen thousand talents; and one hundred thousand talents of iron.

Then the people rejoiced, for that they offered willingly: and David the king also rejoiced. And he blessed the Lord, before all the congregation: and David said, Blessed be thou Lord God of Israel, our father, for ever and ever. Thine, O Lord, is the greatness, and the power, the glory, and the victory and majesty: for all that is in heaven, and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, thou reignest over all, and in thy hand is power and might: it is also in thy hand to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly, after this manner? For all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on earth are as a shadow, and there is none abiding.

O Lord our God, all this abundance which we have prepared to build thee a house to thy holy name, cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. In the integrity of my heart, I have freely offered all these things: and now I have seen with joy thy people who are present here to offer willingly unto thee, O Lord God of Abraham, Isaac, and of Jacob, our fathers, keep this for

ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee. And give to Solomon, my son, a perfect heart to keep thy commandments, thy testimonies, and statutes; and to do all these things, and to build the house for which I have made provision.

Then Solomon sat on the throne of the Lord, as king in the place of David his father, and prospered, and all Israel obeyed him. And the time that David reigned over Israel, was forty years. Seven years he reigned in Hebron, and thirty-three years he reigned in Jerusalem. And he died in a good old age, full of days, riches, and honour.

SECOND BOOK OF CHRONICLES.

I.

IN the thirty-sixth year of the reign of Afa, Baasha king of Israel came up against Judah, and built Ramah, that he might not let any go out or come in to Afa king of Judah. Then Afa brought out silver and gold from the treasures of the house of the Lord, and of the king's house, and sent to Benhadad king of Syria, who dwelt at Damascus, saying, There is a treaty between me and thee, as there was between my father and thine; behold, I have sent thee silver and gold; go break thy treaty with Baasha king of Israel, that he may depart from me.

And Benhadad sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali. And when Baasha heard it, he left off building Ramah, and let his work cease. And at that time Hanani the seer came to Afa, and said to him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the army of the king of Syria escaped out of thy hand. Were not the Ethiopians and the Lubims a great army, with many chariots and horsemen? Yet because thou didst rely on the Lord, he delivered them into thy hand. For

the eyes of the Lord run to and fro throughout the whole earth to shew himself strong in the behalf of them, whose heart is perfect towards him. Herein thou hast done foolishly: for henceforth there will be wars with thee.

Then Asa was displeased with the seer, and put him in a prison-house, because of this. He also oppressed some of the people at the same time. Now as to the acts of Asa, first and last, lo they are written in the book of the kings of Judah and Israel. In the thirty-ninth year of his reign Asa was diseased in his feet, till his disease was exceeding great; yet in his affliction he sought not the Lord, but to the physicians. And Asa slept with his fathers, and died in the forty-first year of his reign. And Jehoshaphat his son reigned in his stead.

And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim. But sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel. Therefore the Lord established the kingdom in his hands, and all Judah brought to Jehoshaphat presents, and he had riches and honour in abundance. And his heart was encouraged in the ways of the Lord: moreover he took away the high places and groves of Judah. Also in the third year of his reign he sent to his princes, namely, Benhail, Obadiah, Zechariah, Nethaneel, and Mecaiah, to teach in the cities of Judah. And with them he sent the following Levites, Shemaiah, Nethaniah, Zebediah, Afahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah; also Elishama, and Jehoram, priests. And they taught in Judah, having the book of the law of the Lord with them. They went about in all the cities of Judah, and taught the people. And the fear of the Lord was upon all the kingdoms of the lands which were round about Judah, so that they did not make war with Jehoshaphat.

And he set judges in the land throughout all the fenced cities of Judah, and said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now, let the fear of the Lord be upon you, take heed and do it: for there is

no unrighteousness with the Lord our God, nor respect of persons, nor taking of bribes. And he charged them, saying, Thus shall ye do, in the fear of the Lord, faithfully, and with a perfect heart. Deal courageously, and the Lord will be with the good.

And after this the Moabites, Ammonites, and with them others, came against Jehoshaphat to war; then it was told him, saying, There cometh a great multitude against thee, from beyond the sea, on this side Syria: and behold they are in Hazazon-tamar, which is Engedi. And Jehoshaphat feared, and set himself to seek the Lord, also proclaimed a fast for all Judah; who gathered themselves together, to ask help of the Lord: even out of all the cities of Judah, they came to seek the Lord. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord before the new court, and said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the nations? and in thine hand is there not power and might, so that none is able to withstand thee? art not thou our God who didst expel the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And now, behold, the children of Ammon and Moab, and Mount Seir, against whom thou wouldest not let Israel go, when they came out of the land of Egypt, but they turned from them, and did not destroy them: Behold thus they requite us, to come to cast us out of thy possession, which thou hast given us to inherit. O God wilt thou not bring judgment on them, for we have no strength against this great company that is coming against us: neither know we what to do, but our eyes are upon thee.

Then the spirit of the Lord came upon Jahaziel in the midst of the congregation, and he said, Harken ye all Judah, and the inhabitants of Jerusalem, and thou king Jehoshaphat, thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. To-morrow go ye down against them, behold they come up by the cliff of Ziz, and ye shall find them at the end of the valley, before the wilderness.

derness of Jeruel. Ye shall not need to fight in this battle; place yourselves, stand ye still and see the salvation of the Lord with you, O Judah and Jerusalem, fear not, nor be dismayed; to-morrow go out against them, for the Lord will be with you.

And Jehoshaphat bowed his head, with his face to the ground; all Judah, and the inhabitants of Jerusalem also bowed before the Lord, worshipping the Lord. And they rose early in the morning, and went forth into the wilderness of Tekoa; and as they went forth Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem, believe in the Lord your God, so shall ye be established; believe in his prophets, so shall ye prosper.

And ambushments were set against the Ammonites and Moabites, and those of Mount Seir, who were come against Judah, and they were smitten. For the children of Ammon and Moab, stood up against the inhabitants of Mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, they helped to destroy one another. And when Judah came toward the watch-tower in the wilderness, they looked at the multitude, and behold they were dead bodies fallen to the earth.

Then they returned to go again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies. And the fear of God was on all the kingdoms of those countries, when they heard that the Lord fought against the enemies of Israel. So the kingdom of Jehoshaphat was quiet; for his God gave him rest on every side. And he walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the Lord. He was thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem.

II.

AND Jehoshaphat slept with his fathers; and Jehoram his son reigned in his stead. And he walked in the way of the kings of Israel, as did the house of Ahab, for he had the daughter of Ahab to wife. He wrought that which was evil in the sight of the Lord. And there came a writing to him from Elijah the prophet, saying, Thus saith the

Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Aza king of Judah, but hast gone in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem go a whoring like as the house of Ahab, and also hast slain thy brethren of thy father's house, who were better than thyself: behold, with a great stroke will the Lord strike thy people, and thy children, and wives, and all thy goods: and thou shalt have great sickness by disease of thy bowels, till they fall out by reason of the sickness, day by day.

And in process of time, after the end of two years, this sickness attended him, so that he died of sore diseases. The Philistines and Arabians had also come up into Judah, and brake into it, and carried away all the substance that was found in the king's house, with his family, so that there was not a son left him, except Jehoahaz the youngest of his sons, who was chosen king in the room of his father. And after him the following kings reigned in Jerusalem: Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiachim, Jehoiachin; and Zedekiah.

Zedekiah was twenty-one years old when he began to reign, and reigned eleven years in Jerusalem. He did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. He also rebelled against king Nebuchadnezzar, who had made him swear by God. He stiffened his neck and hardened his heart from turning to the Lord God of Israel. Moreover, all the chief of the priests, and the people transgressed very much, after all the abominations of the heathen.

And the Lord God of their fathers sent to them by his messengers, rising up by times, and sending; because he had compassion on his people and habitation. But they mocked the messengers of God, and despised his words, and misused his prophets, till the wrath of the Lord rose against his people, and there was no remedy. Therefore he brought upon them the king of the Chaldeans, who slew their young men with the sword, in the house of their sanctuary, and had

had no compassion upon young man or maiden, old man, or him that stooped for age. He gave them all into his hand. And all the vessels of the house of God, and the treasures of it; with the treasure of the king, and of his princes; all these he brought to Babylon.

And they burnt the house of God, and broke down the wall of Jerusalem; also burnt the palaces with fire, and destroyed all the goodly vessels thereof. And those who had escaped from the sword he carried away to Babylon: where they were servants to him and his sons, till the reign of the kingdom of Persia.

Reflections on the foregoing Books of the Kings and Chronicles.

IN these memoirs of the kings of Judah and Israel it appears, that as they walked in the way of truth and righteousness, and governed the people in the fear of God, the blessing of heaven attended them: so that they were delivered from their enemies, and remained in the enjoyment of the privileges which had been obtained through the favour of the Almighty and faithfulness of their predecessors.

On the contrary, when they deviated from the law of their God, and indulged themselves with the people over whom they ruled, in practices with which God was displeased, they lost their peace and comfort, and became a prey to their enemies, from time to time, till at length they were carried into captivity, and their city destroyed.

Their example should be a warning to us of the present time, in every rank of life, to take care not to displease him, who is the great disposer of events, and author of our being and well-being, whose power is the same as in ages past, and the way of his dealing with the children of men the same, rewarding the righteous and punishing the wicked.

THE BOOK OF EZRA.

I.

NOW in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah, might be fulfilled, the Lord stirred up the spirit of Cyrus, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, and hath appointed me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up thither, and build the house of the Lord God of Israel, he is the God which is in Jerusalem. And whoever remaineth, in any place where he sojourneth, let the men of his place help him with silver and gold; and with goods and beasts, besides the free-will offering for the house of God in Jerusalem.

Then the chief of the fathers of Judah and Benjamin rose up, with the priests and the Levites, and all them whose spirit God had raised to go up, to build the house of the Lord in Jerusalem. All those who were about them also strengthened their hands with vessels of silver, with gold, and goods, with beasts and precious things, besides all that was offered willingly. Cyrus the king likewise brought forth the vessels of the house of the Lord, which Nebuchadnezzar had taken out of Jerusalem, and put them in the house of his gods.

Now the whole congregation of the children of the province that went up out of the captivity, who came again to Jerusalem and Judah, every one to his city, was together forty-two thousand three hundred and sixty; besides their servant men and maids, of whom there were seven thousand, three hundred, thirty-seven. And some of the chief of the fathers offered freely for the house of God to set it up in its place. They gave after their ability, unto the treasurer of the work, sixty-one thousand drams of gold, and

and five thousand pound of silver, and one hundred priests garments.

And in the second year of their coming to Jerusalem, in the second month, began Zerubbabel, and Jeshua and the remnant of their brethren the priests and the Levites, and all them who were come out of the captivity to set forward the work of the house of the Lord. But when the adversaries of Judah and Benjamin, heard that the children of the captivity were building the temple, then they said to Zerubbabel, and to the chief of the fathers, Let us build with you, for we seek your God, as ye do. But they answered, You have nothing to do with us, to build an house to our God; we ourselves will build to the Lord God of Israel, as Cyrus king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counselors against them to frustrate their purpose, all the days of Cyrus, even until the reign of Darius king of Persia.

At which time the elders of the Jews builded the house, and finished it in the sixth year of the reign of Darius.

Ezra also came up from Babylon; he was a ready scribe in the law of Moses, which the Lord God of Israel had given. He came to Jerusalem in the fifth month, which was the seventh year of king Artaxerxes*. He says of himself, I was strengthened as the hand of the Lord my God was upon me, and I gathered out of Israel, chief men to go up with me. I gathered them together at the river Ahava, and there I proclaimed a fast, that we might afflict ourselves before God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen, to help us against the enemy in the way: because we had spoken to the king, saying, The hand of our God is upon all them for good that seek him, but his power and his wrath is against all them that forsake him.

Then we departed from the river of Ahava on the twelfth day of the first month to go to Jerusalem; and the

* Ezra is supposed to be the writer of this book, and now he speaks of the concern he had, in promoting the good of the people, by a necessary reformation.

hand of our God was upon us, so that he delivered us from the enemy, and of such who lay in wait by the way. And on the fourth day after we came to Jerusalem, the silver and gold, with the vessels were weighed in the house of our God, and all the weight was written at that time. Those also who came out of the captivity, offered burnt-offerings unto the God of Israel. And they delivered the king's commissions unto his lieutenants and to the governors on this side the river, and they protected the people and the house of God.

II.

Now when these things were done the princes came to me, saying, The people of Israel, with the priests and Levites, have not separated themselves from the people of the lands; the Canaanites, the Hittites, the Perizzites, the Jebusites, Ammonites, Moabites, the Egyptians and Amorites, doing according to their abominations. For they have taken of their daughters for themselves and for their sons: so that the holy offspring has mixed itself with the people of those lands; yea, the hands of the princes and rulers have been chief in this trespass.

And when I heard this thing, I rent my garment and my mantle, and sat down astonished. Then were assembled to me every one who trembled at the words of the God of Israel, because of the transgression of those of the captivity; and I sat astonished till the evening sacrifice. At which time I rose up from my heaviness, having my garment and mantle torn, and fell upon my knees, spreading forth my hands unto the Lord my God, and said, O my God, I am ashamed and in confusion to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is become great to heaven. Since the days of our fathers we have been in a great trespass unto this day, and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the countries, to the sword, to captivity, and to a spoil and confusion of face, as it is this day. And now for a little space, there has been favour from the Lord our God, to leave us a remnant escaped, and to give us a nail in his holy place, that

our

our God may lighten our eyes, and give us a little reviving in our bondage: for we were bondmen, yet our God hath not forsaken us in our bondage, but hath extended mercy to us in the sight of the kings of Persia, to give us a reviving to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and Jerusalem. And now our God, what shall we say after this? for we have forsaken thy commandments, which thou hast commanded by thy servants the prophets, saying, The land which ye go to possess, is an unclean land, by the filthiness of the people of the land, and their abominations, with which they have filled it from one end to the other, by their uncleanness. Therefore give not your daughters to their sons, neither take their daughters to your sons, nor seek their * prosperity or wealth for ever; that ye may be strong and eat the good of the land, and leave it for an inheritance to your children everlasting.

And after all that is come upon us for our evil deeds, and great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this, should we again break thy commandments, and be joined by marriage to the people of these abominations? mightest not thou be angry with us till thou hast consumed us, so that there be no remainder or remnant escaped? O Lord God of Israel, thou art righteous, for we are left a remnant, escaped as it is this day: behold we are before thee in our trespasses: for we cannot stand before thee because of this.

Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib, and when he came there he did eat no bread nor drink water: for he mourned because of the transgression of those of the captivity.

* In evil ways.

THE BOOK OF NEHEMIAH.

I.

THE words of Nehemiah the son of Hachaliah. It came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, that there came Hanani, one of my brethren, and certain men of Judah; whom I asked concerning the Jews, that were escaped, and left of the captivity; and concerning Jerusalem.

And they said, The remnant that are left of the captivity there in the province, are in great affliction and reproach: the wall of Jerusalem is also broken down, and the gates thereof are burnt with fire. And when I heard these words I sat down and wept, mourning certain days; I also fasted and prayed before the God of heaven: and said, I beseech thee, O Lord God of heaven, the great and awful God, who keepeth covenant and mercy with them that love him, and observe his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant which I pray before thee day and night for the children of Israel thy servants, and confess their sins, which we have committed against thee? both I and my father's house have sinned. We have dealt corruptly against thee, and have not kept the commandments, nor the statutes, nor judgments which thou commandedst thy servant Moses. Remember, I beseech thee, the word which thou spake to him, saying, If ye transgress, I will scatter you abroad among the nations; but if ye return to me, and keep my commandments, and do them; though there were of you cast out to the uttermost part of the heaven, yet will I gather them from thence, and will bring them to the place where I have chosen to make my name remain. Now these are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let thy ear now be attentive to the prayer of thy servants who de-

fire

fire to fear thy name: and prosper thy servant this day, and grant him mercy in the sight of this man.

For I was the king's cup-bearer: and as I waited upon him, he said to me, Why is thy countenance sad, seeing thou art not sick? This is nothing but sorrow of heart. Then I was much afraid, and answered, * Let the king live for ever, Why should not my countenance be sad, when the city, the place of my father's sepulchres lieth waste, and the gates of it are consumed with fire? Then the king said, For what dost thou make request? Upon which I prayed to the God of heaven, and said, If it please the king, and if thy servant has found favour in thy sight, I ask that thou wouldest send me to Judah, to the city of my father's sepulchres, that I may build it.

And the king said to me, (the queen sitting by him,) For how long shall thy journey be? and when wilt thou return? So the king being pleased to send me, I set him a time. Moreover I said, If it please the king, let there be letters given me to the governors beyond the river that they may convey me over till I come into Judah. And a letter to Asaph the keeper of the king's forest, that he should give timber for the gates of the palace which belongs to the house, and for the wall of the city, and the house that I should go into. And the king granted me according to the good hand of my God upon me.

Then I came to the governors beyond the river, and gave them the king's letters, the king also had sent captains of the army and horsemen with me. And when Sanballat the Horonite, and Tobiah the servant, the Ammonite heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. Now when I was come to Jerusalem, and had been there three days; I rose up in the night, having a few men with me, but told no man what God had put in my heart to do at Jerusalem; and there was no beast with me save that which I rode on.

And after I had viewed the desolations of the city, I said to the people, Ye see the distress that we are in, how

A form of address to the Persian kings.

Jerusa-

Jerusalem lieth waste, and the gates of it are burnt with fire: come and let us build up the wall of Jerusalem, that we may be no more a reproach. I told them moreover of the hand of my God which was good upon me, and of the kings words that he had spoken to me. And they said, Let us rise up and build. So they strengthened their hands for this good work. But when Sanballat, and Tobiah, and Geshem heard it, they despised us, and said, What is this thing that ye do? will ye rebel against the king? Then I answered them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but you have no portion, nor right, nor memorial in Jerusalem.

Then we proceeded to build the wall, and it was joined together, one-half of it to the other, for the people had a mind to work: but Sanballat and Geshem still endeavoured to weaken their hands, and obstruct the work. Afterward when I came to the house of Shemaiah, who was shut up, he said, Let us meet together in the house of God, within the temple; and let us shut the doors, for they will come to slay thee in the night. And I answered, Should such a man as I flee? who is there that being as I am would go into the temple to save his life? I will not go in. And I perceived that God had not sent him, but that he spoke this prophecy against me, for Tobiah and Sanballat had hired him, that they might have matter for an evil report, to reproach me.

So the wall was finished on the twenty-fifth day of the month Elul, in two and fifty days. And when all our enemies heard of it, and the heathen that were about saw these things, they were much cast down; for they perceived this work was wrought of our God.

II.

AND all the people gathered themselves together as one man, into the street that was before the water gate, and they spoke unto Ezra the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. And he brought it before the congregation, both of men and women, all that could hear with understanding, on the first day of the

the seventh month. And he read therein from the morning till the middle of the day, and the ears of the people were attentive to the book of the law.

And Ezra opened the book in the sight of the people, and when he opened it all the people stood up. Upon this he blessed the Lord, the great God: and the people answered, Amen, Amen. And lifting up their hands, they bowed their heads and worshipped the Lord, with their faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maafeiah, Kellita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading.

Now on the twenty-fourth day of this * month, the Israelites were assembled with fasting, and with sackcloth, and earth upon them; and they confessed their sins, and the iniquities of their fathers. Then the Levites said, Stand up and bless the Lord your God for ever and ever. Blessed be thy glorious name, which is exalted above all blessing and praise. Thou, even thou, art Lord alone, thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, the sea and all that is in it; and thou preservest them all, the host of heaven also worshippeth thee. Thou didst see the affliction of our fathers in Egypt, and heardest their cry by the red sea; and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them: so didst thou get thee a name as at this day. Thou didst divide the sea before them, so that they went through the midst of it on dry land, and their persecutors thou threwest into the deeps, as a stone into the mighty waters. Moreover thou leddest them with a pillar of a cloud by day, and with a pillar of fire by night, to give them light in the way they should go. Thou camest down also upon Mount Sinai, speaking with them from heaven, and giving them right judgments, and laws of truth, good statutes and commandments; and madeest know to them thy holy sabbath, and

* Viz. the seventh.

commandedst

commandedst them precepts, statutes, and laws, by the hand of Moses thy servant.

Thou gavest them bread from heaven for their hunger, and broughtest them water out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst lifted up thy hand to give them. But they and our fathers behaved proudly, hardened their necks, and did not hearken to thy commandments. They refused to obey, neither were mindful of the wonders thou didst among them: in their rebellion they appointed a captain to return to their bondage. But thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and didst not forsake them.

Thou gavest thy good spirit to instruct them, and didst not withhold thy manna from their mouth, thou also gave them water for their thirst. Thus didst thou sustain them forty years in the wilderness. Thou multipliedst their posterity like the stars of heaven, and broughtest them into the land, which thou hadst promised to their fathers, that they should go in to possess it. Nevertheless they were disobedient, and cast thy law behind their backs: and slew thy prophets who testified against them to turn them to thee, and wrought great provocation. Therefore thou didst deliver them into the hand of their enemies, who vexed them. Yet in the time of their trouble, when they cried to thee, thou heardest them from heaven; and according to thy manifold mercies gavest them saviours, who saved them from the power of their enemies.

But when they had rest, they again committed evil before thee, and brought thy chastisements again upon them. After all which in thy many mercies, thou didst not utterly consume them, nor forsake them: for thou art a gracious and merciful God. Now therefore our God, the great, the mighty, and the awful God, who keepest covenant and mercy; let not all the trouble seem little before thee, which hath come upon us, our kings, and princes, also on our priests, prophets, and our fathers, and on all thy people, from the days of the kings of Assyria unto this day. Howbeit thou art just in all that is come upon us, for thou hast done right, but we have acted wickedly.

Rebasmam

And

And in those days I saw in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, with all manner of burthens which they brought into Jerusalem on the sabbath day: but I testified against it at the time they were selling the provision. There dwelt men of Tyre also in it, who brought fish, and many sorts of ware, which they sold on the sabbath, in Jerusalem.

Then I contended with the nobles of Judah, and said, What evil thing is this ye do, that ye profane the sabbath day? Did not our fathers thus, and did not our God bring all this evil upon us, and this city? Yet ye add more displeasure upon Israel by profaning the sabbath.

And in the evening before the sabbath, when the gates of Jerusalem began to be dark, I commanded that they should be shut, and not be again opened till after the sabbath. I also set some of my servants at the gates, that there might be no burthen brought in on this day.

I further saw Jews who had married wives of Ashdod, of Ammon, and of Moab: and their children spoke half in the speech of Ashdod, and could not speak in the Jews language, but according to the language of each people. And I contended with them, and said, Ye shall not give your daughters to their sons, nor take their daughters to your sons, or for yourselves. Did not Solomon sin by these things? Yet among many nations there was no king like him, who was * beloved of his God, and God made him king over Israel: yet, even him did strange women cause to sin.

* Whilst he walked in his fear, and pleased him:

THE

THE BOOK OF ESTHER.

I.

IN the time of Ahasuerus, who reigned from India to Ethiopia over an hundred and twenty-seven provinces, it came to pass that he advanced Haman the Agagite, and set his seat above all the princes that were with him, insomuch that all the king's servants who were in the king's gate, bowed to Haman, and revered him; for so the king had commanded concerning him: but Mordecai bowed not to him. Then the king's servants said to Mordecai, Why transgressest thou the king's commandment? And when they had spoken to him daily, and he would not hearken to them; they told Haman, to see whether Mordecai's matters would stand, for he had informed them he was a Jew.

And when Haman saw that Mordecai did not bow to him, nor give him reverence, he was full of wrath. But it seemed contemptible to him to lay hands on Mordecai only, when they had told him his people: Haman therefore endeavoured to destroy all the Jews who were in the kingdom of Ahasuerus. And he said to the king, There is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom, whose laws differ from all people, neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it pleaseth the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those who have the charge of the business, to bring it into the king's treasury.

Then the king took his ring from his finger, and gave it Haman, the Jews enemy; and said to him, The silver is given to thee, and the people, to do with them as thou pleasest. Upon which the king's scribes were called, and there was written according to all that Haman commanded, to the king's lieutenants, and to the governors who were over every province, and to the rulers of every people of every province according to the writing of it, and

to every people according to their language; it was written in the name of king Ahasuerus, and sealed with his ring.

And the letters were sent by posts, into all the king's provinces, to destroy, kill, and cause to perish all Jews, both young men and old, children and women, in one day, being the thirteenth of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. The copy of the writing for a decree to be given in every province was published unto all people, that they should be ready against that day.

And when Mordecai knew all that was done, he rent his clothes, and put on sackcloth and ashes; and went out into the midst of the city, making a loud and bitter cry. He went also before the king's gate; for none might enter into the king's gate clothed with sackcloth. And in every province where the decree came, there was great mourning among the Jews, fasting and weeping, and many lay in sackcloth and ashes. Then *Esther the queen was told of it by her servants, and she was exceedingly grieved; and sent raiment to clothe Mordecai, and to take away his sackcloth from him, but he received it not: upon this she called for Hatach, one of the king's chamberlains, whom he had appointed to attend in her presence, and gave him a commandment to know of Mordecai, what this was, and why it happened. And Hatach went forth to him into the street of the city, which was before the king's gate. And Mordecai told him all that had happened; and of the silver which Haman had promised to pay into the king's treasures, that the Jews might be destroyed. He gave him also the copy of the decree, which was given at Shushan to destroy them, to shew to Esther, and to charge her that she should go in to the king, to make request before him for her people.

And Hatach came and told Esther the words of Mordecai. Again Esther gave him this message to Mordecai. All the king's servants, and the people of the provinces know, that any man or woman who shall come into the

* Who was of the stock of the Jews, and had been advanced by the king's favour to her to be queen.

king, into the inner court, that is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come into the king these thirty days.

And when Mordecai was told Esther's words, he commanded to answer her thus, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou holdest thy peace at this time, then shall enlargement and deliverance arise to the Jews from another place, but thou and thy father's house shall be destroyed: and who knows but thou art come to the kingdom for such a time as this.

And she bade them say unto Mordecai, Go gather together all the Jews that are present in Shushan, and fast ye for me; neither eat nor drink three days, night or day: I and my maidens will fast likewise, and so will I go into the king, which is not according to the law. And if I perish, I perish. So Mordecai went and did according to all that Esther had commanded him.

II.

Now on the third day Esther put on the royal apparel, and stood in the inner court of the king's house, over against it, as he was sitting on his throne. And when the king saw Esther the queen standing in the court, she obtained favour in his sight; and he held out to her the golden sceptre which was in his hand: upon which she drew near, and touched the top of the sceptre. Then the king said unto her, What wilt thou, queen Esther? and what is thy request? it shall be given thee to the half of the kingdom.

And she answered, If it seem good to the king, let the king and Haman come this day to the entertainment which I have prepared for him. Then the king said, Cause Haman to make haste, that he may do as Esther has said: so the king and Haman came to the entertainment which Esther had prepared. And at the entertainment the king said unto her, What is thy petition and it shall be granted thee;

thee; even to the half of the kingdom it shall be performed.

And she replied, My petition is, if I have found favour in the sight of the king, that he is pleased to grant my request, let the king and Haman come to the entertainment which I shall prepare for them, and I will declare to-morrow, according to the king's word. Then Haman went forth that day, joyful, and with a glad heart: but when he saw Mordecai in the king's gate did not stand up, nor move for him, he was full of wrath against Mordecai. Nevertheless he restrained himself, and when he came home, he sent and called for his friends, and Zereſh his wife, to whom he told the glory of his riches, and the multitude of his children, with all the things in which the king had promoted him, and how he had advanced him above his princes and servants. Haman said moreover, Esther the queen did let no man come in with the king to the feast which she had prepared, but myself; and to-morrow I am invited by her with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

Then his wife, and all his friends said to him, Let a gallows be made of fifty cubits high, and to-morrow speak to the king, that Mordecai may be hanged upon it. Then go thou in glad with the king to the feast. And the thing pleased Haman, so that he had the gallows made.

On that night the king could not sleep, and he commanded to bring the book of records of the Chronicles; and they were read before him; and it was found written, that Mordecai had told of Bigthana and Tereſh two of the king's chamberlains, keepers of the door, who sought to lay hands on king Ahasuerus. Upon this the king said, What honour or dignity hath been done to Mordecai for his service? and his servants who waited on him answered, There has been nothing done for him. Then the king said, Who is in the court? (Now Haman was come into the outer court, to speak to the king to hang Mordecai on the gallows which he had prepared for him); and the king's servants said, Haman standeth in the court; and the king replied, Let him come in.

So

So Haman came in: and the king said to him, What shall be done to the man whom the king delighteth to honour? (now Haman thought in his heart, to whom will the king delight to do honour more than to myself?) and he answered, For the man whom the king delighteth to honour, let the royal apparel be brought, which the king useth to wear, and the horse which he rides upon, and the royal crown that is put upon his head; and let this apparel and horse be delivered to one of the king's princes, that he may clothe the man, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

Then the king said to him, Make haste and take the apparel, and the horse, as thou hast said, and do so to Mordecai the Jew who sits at the king's gate: let nothing fail of all that thou hast spoken. Accordingly Haman took the apparel and the horse, and clothed Mordecai, and brought him through the street of the city, proclaiming before him, Thus shall it be done to the man whom the king delighteth to honour. And Mordecai came again to the king's gate; but Haman hastened to his house mourning, with his head covered; where he told his wife Zeresh, and all his friends, every thing that had befallen him. Then his wife men, and his wife said, If Mordecai, before whom thou hast begun to fall, is of the posterity of the Jews, thou wilt not prevail against him, but wilt surely fall before him. And while they were yet talking, the king's chamberlains came, and hastened to bring Haman to the feast which Esther had prepared.

III.

So the king and Haman came to the feast with queen Esther. And the king said to her on the second day, What is thy petition, that it may be granted thee; for whatever thy request is it shall be performed, even to the half of the kingdom.

And she made answer, If I have found favour in thy sight, O king, and it please the king, let my life be granted me at my petition, and my people at my request: for

we are sold to be destroyed, to be slain and to perish. I and my people. If we had been sold for bond-men and bond-women, I would have held my peace, though the adversary could not make up the king's damage.

Upon which the king said, Who is he? and where is he? that durst presume in his heart to do so. And Esther replied, The adversary and enemy is this wicked Haman: then Haman was afraid before the king and queen. The king then rising from the entertainment in his wrath, went into the palace garden; and Haman stood up to make a request for his life to Esther the queen; for he saw there was evil determined against him by the king; but when the king returned out of the palace garden into the place of the entertainment, Haman was fallen down on the couch that Esther was upon. Then the king said, Will he force the queen with me in the house? and as the word went out of his mouth, they covered Haman's face.

Then Harbonah, one of the chamberlains, said before the king, Behold there is a gallows fifty cubits high, stands at Haman's house, which he has made for Mordecai, who had spoken well for the king. And the king said, Hang Haman upon it. They accordingly hanged Haman on the gallows which he had prepared for Mordecai.

The same day king Ahasuerus gave the house of Haman, the Jews' enemy, to Esther the queen; and Mordecai came before the king, for Esther had told what he was to her. And the king took off his ring which he had taken from Haman, and gave it to Mordecai. Then Esther spake yet again before the king, and fell down at his feet, beseeching him with tears, to put away the mischief of Haman, and his device that he had contrived against the Jews. Upon which the king held out his sceptre, and she arose and said, If it please the king, and I have found favour in his sight, let it be written to reverse the letters devised by Haman, which he wrote to destroy the Jews who are in all the king's provinces; for how shall I endure to see the evil that will come upon my people? or to see the destruction of kindred?

Then the king said to Esther, and to Mordecai, behold I have given Esther the house of Haman, and they have hanged

hanged him on the gallows, because he would lay his hand on the Jews. Write ye also for the Jews as you please in the king's name, and seal it with his ring; since the writing which is thus written and sealed, no man may reverse. So the king's scribes were called, and it was written according to all that Mordecai commanded to the Jews, and to the lieutenants and rulers of the provinces which were from India to Ethiopia, one hundred and twenty-seven provinces, unto every people after their language, and to the Jews according to their writing and language. He wrote in the name of king Ahafuerus, sealed with his ring, and sent letters by post, on horseback, and by riders on mules, camels, and young dromedaries, by which the king granted to the Jews who were in every city, to gather themselves together, and stand up for their lives against any that would assault them, the same day in all the provinces, namely, the thirteenth of the twelfth month, which is the month Adar.

And Mordecai went out from the king's presence in royal apparel, and the city of Shushan rejoiced, and was glad. The Jews had also light and gladness, and joy and honour. And many people of the land feigned themselves to be Jews, because they were in fear of them; besides all the rulers of the provinces, and officers of the king, helped the Jews because the fear of Mordecai fell on them; for he was great in the king's house, and his fame went throughout all the provinces.

Mordecai also wrote these things, and sent letters to all the Jews who were in all the provinces, both near and far off, to confirm it to them, that they should keep the fourteenth and fifteenth days of the month Adar, yearly, as the days in which the Jews rested from their enemies; wherefore they called these days Purim, after the name of Pur. They also confirmed and accepted it for themselves, that the keeping those days should not pass away, but be remembered and kept through every generation.

THE

THE BOOK OF JOB.*

I.

THERE was a man in the land of Uz whose name was Job, and that man was perfect and upright; one that feared God and avoided evil; and there were born to him seven sons and three daughters. His substance also was seven thousand sheep, three thousand camels, and five hundred yoke of oxen, five hundred she asses, and a very great household; so that he was the greatest of all the men of the east.

And his sons went and feasted at their houses, each one his day; and they called for their three sisters to eat and drink with them. Now it was so, that when the days of their feasting were gone about, Job sent and sanctified them; and rising early in the morning, he offered burnt-offerings according to the number of them all; for he said, It may be my sons have sinned, and blasphemed God in their hearts. Thus did Job continually.

And there was a day when the sons of God came to present themselves before the Lord, and satan also came among them. And the Lord said unto satan, Whence comest thou? he answered, From going to and fro in the earth, and from walking up and down in it. Then the Lord said unto satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and avoideth evil? And satan answered the Lord, Doth Job fear God for nought? hast thou not made a hedge about him, and about his house, and all that he has, on every side? thou hast blessed the work of his hand, and his substance is increased in the land; but put forth thy hand and touch all that he hath, and he will curse thee to thy face.

* Such parts of the book of Job are selected as were thought to afford most instruction; a certain writer says, "The scope of this Book is to establish the great article of Providence, whereby nothing will seem hard that befalls us."

Then the Lord said unto satan, Behold all that he has is in thy power, only upon himself put not forth thy hand. So satan went forth from the presence of the Lord: and there was a day when Job's sons and daughters were eating and drinking in their eldest brother's house. And there came a messenger unto him, with tidings that as the oxen were ploughing, and the asses feeding beside them, the Sabeans fell upon them, and took them away: he added, they also have slain the servants with the edge of the sword, and I only am escaped to tell thee. While he was speaking, another came, and said, The fire of God is fallen from heaven, and hath burnt up the sheep and the servants, and consumed them, so that I only am escaped to tell thee. While he was yet speaking, there came another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away; they have also slain the servants, and I only am escaped to tell thee. And whilst he was speaking another came, and said, Thy sons and daughters were eating and drinking in their eldest brother's house, when behold, there came a great wind from the wilderness, and smote the four corners of the house; and it fell upon the youths, and they are dead, and I only am escaped to tell thee.

At which Job rose up, and rent his mantle, and shaved his head; he also fell on the ground and worshipped, saying, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away, blessed be the name of the Lord.

In all this Job did not sin, nor charged God foolishly.

II.

AGAIN there was a day when the sons of God came to present themselves before the Lord, and satan came also among them to present himself before the Lord. And the Lord said unto him, From whence comest thou? and satan answered, From going to and fro in the earth, and from walking up and down in it.

And the Lord said, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, fearing God and departing from evil?

who

who still holdeth fast his integrity, though thou moveſt me againſt him, to deſtroy him without cauſe. And ſatan answered, Skin for ſkin, yea all that a man hath will he give for his life. Put forth thine hand now, and touch his bone and his fleſh, and he will curſe thee to thy face. Then the Lord ſaid unto ſatan, Behold he is in thy hand, only ſave his life.

So ſatan went forth from the preſence of the Lord, and ſmote Job with ſore boils, from the ſole of his foot unto his crown. And he took him a potſherd to ſcrape himſelf with, and ſat down among the aſhes. Then his wife ſaid to him, Doſt thou ſtill retain thy integrity? curſe God, and die. But he answered her, Thou ſpeakeſt as one of the fooliſh women ſpeak; ſhall we receive good at the hand of God, and ſhall we not receive evil? In all this Job did not ſin with his lips.

Now when Job's three friends heard of all this evil that was come upon him, they came from their ſeveral places, Eliphaz the-Temanite, Bildad the Shuhite, and Zophar the Naamathite, for they had made an appointment together to come to mourn with him, and to comfort him. And when they looked from far and did not know him, they lifted up their voice and wept; and rent each one his mantle, and ſprinkled duſt on their heads towards heaven. And they ſat down with him on the ground ſeven days and ſeven nights, none ſpeaking a word to him, for they ſaw his grief was very great.

After this Job ſpoke and ſaid, Let the day periſh on which I was born, and the night in which it was ſaid, There is a man child conceived. Why died I not from the womb? why did the knees prevent me? or why the breasts that I ſhould ſuck? for now ſhould I have lain ſtill, and been quiet. I ſhould have ſlept, then had I been at reſt. There the wicked ceaſe from troubling; and there the weary reſt.

Why is light given to a man whoſe way is hid, and whom God hath hedged in? for my ſighing cometh before I eat, and my complainings are poured out like waters. For the thing which I greatly feared is come upon me. I

was not in safety, neither had I rest, neither was I quiet, yet trouble came.

III.

THEN Eliphaz made answer, If we attempt to commune with thee, wilt thou be grieved? but who can withhold himself from speaking? Behold, thou hast instructed many, and hast strengthened the weak hands. Thy words have upheld him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. Is not this thy fear, thy hope, and the uprightness of thy ways? remember now, who ever perished being innocent? or where were the righteous cut off? even as I have seen. They that plough iniquity, and sow wickedness, reap the same. They perish by the blast of God, and by the breath of his nostrils are they consumed.

Call now, if there be any that will answer thee, and to which of the saints wilt thou turn? for wrath killeth the foolish man, and envy slayeth the simple. I have seen the foolish taking root: but suddenly I cursed his habitation. His children are far from safety, and they are crushed in the gate, neither is there any to deliver them. Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance. Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground, yet man is born to trouble, as the sparks fly upward.

I would seek unto God, and unto God would I commit my cause: who doth great things, and unsearchable; marvellous things, without number; who giveth rain upon the earth, and sendeth water on the fields: to set up on high those that are low; that those who mourn may be exalted to safety. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness; and the counsel of the froward is carried head-long. They meet with darkness in the day-time, and grope in the noon-day as in the night. But he saveth the poor from the sword, from

their mouth, and from the hand of the mighty. So the poor hath hope, and iniquity stoppeth her mouth.

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty. For he maketh fore, and bindeth up; he woundeth, and his hands make whole. He will deliver thee in six troubles, yea, in seven there shall no evil touch thee. In famine he will redeem thee from death; and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of wasting when it cometh. Thou shalt smile at destruction and famine; neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee. Thou shalt know that thy tent is peaceable; and mayst visit thy habitation, offending none. Thou shalt also know thy posterity to be great, and thine offspring like the grass of the earth. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season. Lo, this we have searched out; it is so, hear it, and know thou it for thy good.

IV.

BUT Job answered,

O that my grief was thoroughly weighed, and my calamity laid in the balances together! for now it would be heavier than the sand of the sea; therefore my words are swallowed up. The arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God set themselves in array against me. Doth the wild ass bray when he hath grass; or loweth the ox over his fodder? can that which is unsavoury be eaten without salt; or is there taste in the white of an egg? the things which my soul refused to touch, are as my sorrowful meat. O that I might have my request! and that God would grant me the thing that I long for! even that it would please God to destroy me, that he would let loose his hand and cut me off. Then should I yet have comfort, and I would pray in my anguish that he might not spare: for I have not concealed the words of the holy one.

What is my strength; that I should hope; and what is my end, that my life should be prolonged? is my strength the strength of stones; or is my flesh of brass? is not my help in me? is wisdom driven quite from me? to him that is afflicted, pity should be shewed from his friend: but he forsaketh the fear of the Almighty. My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away. Which are blackish because of the ice, and wherein the snow is hid; at the time they wax warm, they vanish: when it is hot they are consumed out of their place. The paths of their way are turned aside; they go to nothing and perish. The troops of Tema looked, the companies of Sheba waited for them. They were confounded because they had hoped; they came thither and were ashamed.

Ye see my casting down, and are afraid. Teach me, and I will be silent, and cause me to understand wherein I have erred. How forcible are right words; but what doth your arguing reprove? is there iniquity in my tongue? cannot my taste discern perverse things? is there not an appointed time to man upon earth? are not his days also like the days of an hireling? as a servant earnestly desireth his shadow, and as a hireling looketh for the reward of his work; so am I made to possess months of vanity, and wearisome nights are appointed to me. When I lie down, I say, When shall I rise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day. My flesh is clothed with worms and clods of dust, my skin is broken, and become loathsome. My days are swifter than a weaver's shuttle, and are spent without hope.

O remember that my life is wind: my eye will no more see good. The eye of him that hath seen me shall see me no more. Thine eyes are upon me, and I am not. As the cloud is consumed, and vanisheth away, so he that goeth down to the grave, shall come up no more; he shall return no more to his house, neither shall his place know him any more.

What is man, that thou shouldest magnify him, or that thou shouldest regard him; and that thou shouldest visit him every morning, and try him every moment? I have sinned,

What

What shall I do to thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

V.

THEN Bildad answered,

How long wilt thou speak these things, and the words of thy mouth be like a strong wind? doth God pervert judgment; or doth the Almighty pervert justice? if thy children sinned against him, and he hath cast them away for their transgression; if thou seekest to God early, and makest thy supplication to the Almighty; if thou art pure and upright; surely he will now awake for thee, and make the habitation of thy righteousness prosperous. And though thy beginning be small, yet thy latter end shall greatly increase. For inquire, I pray thee, of the former age, and prepare thyself for the search of their fathers (because we are but of yesterday, and ignorant; our days on earth being as a shadow). Shall they not teach thee, and tell thee, and utter words out of their heart? can the rush grow up without mire; can the flag grow without water? whilst it is yet in its greenness, and not cut down, it withereth before any other herb. So are the paths of all that forget God, and the hope of the hypocrite will perish: whose hope will be cut off, and his trust as a spider's web. He shall lean upon his house, but it will not stand; he may hold it fast, but it will not endure. He is green before the sun, and his branch shooteth forth in his garden. His roots are wrapped about the heap, he seeth the place of stones; when he is destroyed from his place, it will deny him, saying, I have not seen thee. Lo, this is the joy of his way, and others will grow out of the mould.

Behold, God will not cast away the perfect, neither will he help the evil doers: till he fills thy mouth with laughter, and thy lips with rejoicing. They that hate thee shall be clothed with shame, and the dwelling place of the wicked shall come to nought.

To this Job answered,

I know it is so of a truth: but how shall a man be righteous with God? if he will contend with him, he can-

not answer him one of a thousand. God is wise and mighty in strength; who hath hardened himself against him, and hath prospered? who removeth the mountains, and they know not; who overturneth them in his anger. Who moveth the earth out of its place, and the pillars of it tremble. Who commandeth the sun and it does not rise, and sealeth up the stars. Who alone spreadeth out the heavens, and treadeth upon the waves of the sea. Who maketh Arcturus, Orion, and Pleiades, and the chambers of the south. Who doeth great things past finding out, and wonders without number. Lo, he goeth by me, and I do not see him; he passeth on also, but I perceive him not. Behold, he taketh away, Who can hinder him? who will say to him, What doest thou? if God will not withdraw his anger, the proud helpers do stoop under him. How much less shall I answer him, and chuse out my words to reason with him; whom, though I was righteous, I would not answer, but would make supplication to my judge?

Now my days are swifter than a post; they flee away, seeing no good. They pass away as the swift ships, and as the eagle that hasteth to the prey. I will say unto God, Do not condemn me; shew me why thou contendest with me. Remember, I beseech thee, that thou hast made me as the clay, and wilt thou bring me into dust again? thou hast granted me life and favour, and thy visitation hath preserved my spirit. If I am wicked, woe to me, and if I am righteous, yet I will not lift up my head: I am full of confusion, therefore do thou look on my affliction.

VI.

THEN answered Zophar,

Shall not the multitude of words be answered; and shall a man full of talk be justified?

Canst thou by searching find out God? canst thou find out the Almighty unto perfection? it is as high as heaven, what canst thou do? deeper than hell, what canst thou know? the measure of it is longer than the earth, and broader than the sea. If he cut off, and shut up, or gather together, then who can hinder him: for he knoweth vain men, and seeth wickedness; will he not then consider

consider it? for vain man would be wise, though man is born as a wild ass's colt.

If thou prepare thy heart, and stretch out thy hands towards him; if iniquity be in thy hand; put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without blemish, yea, thou shalt be steadfast and not fear: because thou shalt forget thy trouble, remembering it as waters that pass away: and thine age shall be clearer than the noon-day; thou shalt shine forth; thou shalt be as the morning. Thou shalt be secure, because there is hope, yea, thou shalt dig about thee, and shalt take thy rest in safety. Thou shalt lie down, and none shall make thee afraid; but many shall make suit to thee. Whereas the eyes of the wicked shall fail, and they shall not escape; their hope shall be as the giving up of the ghost.

And Job answered,

No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you. I am not inferior to you. Who knoweth not such things as these? I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn. He that is ready to slip with his feet, is as a lamp despised, in the thought of him that is at ease. The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand he bringeth abundantly.

But ask now the beasts, and they shall teach thee; also the fowls of the air, and they shall tell thee. Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare to thee. Who knoweth not in all these, that the hand of the Lord hath wrought this? in whose hand is the life of every living thing, and the breath of all mankind.

Does not the ear try words, as the mouth tasteth meat for itself? with the ancient is wisdom, and in length of days understanding. With God is wisdom and strength, of him is counsel and understanding. Behold, he breaketh down, and it cannot be built again. He shutteth up a man, and there can be no opening. He withholdeth the

waters, and they dry up; also he sends them forth, and they overturn the earth.

He poureth contempt upon princes, and weakeneth the strength of the mighty. He discovereth deep things out of darkness, and bringeth out to light the shadow of death. He increaseth the nations, and destroyeth them; he enlargeth the nations, and straiteneth them again. Lo mine eye hath seen all this, mine ear hath heard and understood it. What ye know, the same do I know also. I am not inferior to you. Surely I would speak to the Almighty, and I desire to reason with God; but ye are forgers of falsehood, ye are all physicians of no value. O that ye would altogether hold your peace, and it should be your wisdom. Hear now my reasoning, and hearken to the pleadings of my lips. Will ye speak wickedly for God? and talk deceitfully for him? He will surely reprove you if ye do secretly accept persons. Shall not his excellency make you afraid? and his dread fall upon you? Though he slay me, yet will I trust in him, but I will argue my ways before him. He also shall be my salvation: for an hypocrite shall not come before him.

Man that is born of a woman is of few days, and full of trouble; he cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. And dost thou open thine eyes on such a one, and bringest me into judgment with thee? who can bring a clean thing out of an unclean? not one. Seeing his days are determined, the number of his months are with thee: thou hast appointed his bounds that he cannot pass.

As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not till the heavens be no more: they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret till thy displeasure be past, that thou wouldest appoint me a set time and remember me? if a man die, shall he live again? all the days of my appointed time will I wait till my change come.

VII.

THEN Eliphaz made reply,

Should a wise man utter vain knowledge; should he reason with unprofitable talk, or with speeches which can do no good; are the consolations of God small with thee; is there any secret thing with thee? I will shew thee: hear me, and that which I have seen I will declare; which wise men have told from their fathers, and have not hid it. The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor. A dreadful sound is in his ears; in prosperity the destroyer shall come upon him. Trouble and anguish shall make him afraid; they shall prevail against him; as a king ready to the battle. For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

Let not him that is deceived, trust in vanity: for vanity will be his recompence. The congregation of hypocrites shall be desolate; and fire shall consume the tabernacles of bribery. They conceive mischief, and bring forth vanity: their belly also prepares deceit.

Then Job answered,

I have heard many such things. Miserable comforters are ye all. I also could speak as ye do: if your soul was in the place of mine, I could heap up words against you, and shake my head at you. But I would strengthen you with my mouth, and the moving of my lips should assuage your grief. Though I speak, my grief is not abated; and if I forbear, what am I eased? but now he hath made me weary: thou hast made desolate all my company. God hath delivered me to the ungodly, and turned me over into the hands of the wicked. He breaketh me with breach upon breach; he runneth upon me like a powerful one. I have sewed sackcloth upon my skin, and defiled my horn in the dust. My face is foul with weeping; and on my eye-lids is the shadow of death: not for any injustice in my hands; also my prayer is pure. Also now behold my witness is in heaven, and my record is on high. My friends scorn me; but my eye poureth out tears to God.

When a few years are come, then I shall go the way whence I shall not return. The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. But as for you all, do you return, and come now: for I cannot find one wise man among you. My days are past, my purposes are broken off, even the thoughts of my heart. If I wait, the grave is my house: I shall make my bed in darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister.

VIII.

THEN answered Bildad,

How long will it be ere you make an end of words? consider, and afterwards we will speak. The light of the wicked shall be put out, and the spark of his fire shall not shine. The steps of his strength are straitened, and his own counsel casts him down. He is cast into a net by his own feet, and he walketh upon a snare. In his strength he is hungry, and destruction is ready at his side. His confidence is rooted out of his tabernacle, and it shall bring him to the king of terrors. His roots are dried up from beneath, and above shall his branch be cut off. His remembrance shall perish from the earth, and he shall have no name in the street. They that come after him shall be astonished at his day, as they that went before were affrighted. Such are the dwellings of the wicked, and this is the place of him that knoweth not God.

To this Job made reply,

How long will ye vex my soul, and break me in pieces with words? these ten times have ye reproached me; ye are not ashamed that you make yourselves strange to me. Be it so that I have erred, mine error remaineth with myself. Know now that God hath overthrown me, and hath compassed me with his net. He hath fenced up my way that I cannot pass, and hath set darkness in my paths. He hath stript me of my glory, and taken the crown from my head. He breaketh me down on every side, so that I am going away; and my hope he hath removed like a tree. He hath put my brethren far
from

from me, and my acquaintance are estranged from me. My kinsfolk have failed, and my familiar friends forget me. They that dwell in my house, and my servant-maids, count me for a stranger: I am an alien in their sight. I called my servant, and he gave me no answer; I besought him with my mouth. My breath is become strange to my wife, though I intreated, for our children's sake.

Even young children despise me. I arose and they spake against me. Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me. O that my words were now written! O that they were penned down in a book; that they were graven with an iron pen, and lead, in the rock for ever! for I know that my Redeemer liveth, and shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet out of my flesh shall I see God; whom I shall see for myself, and my eyes shall behold, and not a stranger's; though my reins be consumed within me. But ye should say, Why persecute we him, seeing the root of the matter is found in me?*

Again Zophar answered, and said,

Knowest thou not this of old, since man was placed upon the earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? though his excellency mount up to the heavens, and his head reach to the clouds, yet he shall perish for ever, like his own dung: they who have seen him shall say, Where is he? He flieth away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night. The eye also which saw him shall see him no more; neither shall his place any more behold him. His children shall seek to please the poor, and his hands shall restore their goods.

His bones are full of the sin of his youth, which shall lie down with him in the dust. Though wickedness be sweet in his mouth, though he hide it under his tongue; though he spare it, and forsake it not, but keep it still in his mouth; yet his meat in his bowels is turned: it is the gall of asps within him. Having

* The right principle of religion and virtue, so that their treatment of Job was persecution, though they pretended otherwise.

swallowed down riches, he shall vomit them up again: God shall cast them out of his belly. Because he hath oppressed, and hath forsaken the poor; because he hath violently taken away a house which he builded not; surely he shall not feel quietness within him, he shall not save of that which he desired. There shall be none of his meat left: therefore no man shall look for his goods. In the fullness of his sufficiency he shall be in straits: every hand of the disturber shall come upon him. He shall flee from the iron weapon; and the bow of steel shall strike him through. The heaven revealeth his iniquity; and the earth riseth up against him. The increase of his house shall depart, and his goods flow away in the day of his anger. This is the portion of a wicked man from God; and the heritage appointed to him by God.

IX.

THEN Job replied,

Hear attentively my speech, and let this be your consolation. Suffer me that I may speak, and after I have spoken, continue to deride. As for me, is my complaint to man? and if it were so, why should not my spirit be troubled? mark me, and be astonished, and lay your hand upon your mouth. Even when I remember, I am afraid; and trembling taketh hold on my flesh. Why do the wicked live, become old, yea, are mighty in power? their posterity is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, and the rod of God is not upon them. Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in prosperity, and in a moment go down to the grave. They say to God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him; and what shall we profit if we pray unto him? behold, their prosperity is not in their own hand; the counsel of the wicked is far from me,

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How often is the candle of the wicked put out; and how often cometh their destruction upon them? God distributeth sorrows in his anger. They are as stubble before the wind; and as chaff that the storm carrieth away. Shall any teach God knowledge: seeing he judgeth those that are high? One dieth in his full strength, being wholly at ease and quiet. His breasts are full of milk, and his bones are moistened with marrow. Another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them.

Behold, I know your thoughts, and the devices which ye wrongfully imagine against me. For ye say, Where is the house of the prince; and where are the dwelling places of the wicked? have ye not asked them that go by the way; and do ye not know their tokens: that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath. Who dare reprove him for his ways to his face; and who recompences him for what he doeth? yet he shall be brought to the grave, and shall remain in the tomb. All men must follow him, as there are innumerable gone before him. O how vain is the comfort you give me, seeing in your answers there remains falsehood.

Upon this Eliphaz answered,

Can a man be profitable unto God, as he that is wise may be profitable to himself? is not God in the height of heaven? behold the stars, how high they are. Thou sayest, How does God know? can he judge through the dark clouds? thick clouds are a covering to him that he seeth not, and he walketh in the circuit of heaven. Hast thou marked the old way, which wicked men have trodden; who were cut down out of time; whose foundation was overflown with a flood; who said to God, Depart from us: and what should the Almighty do for them? yet he filled their houses with good things: but the counsel of the wicked is far from me.

Now acquaint thyself with God, and be at peace. By this, good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thy heart. If thou return to the Almighty, thou wilt be built up; thou wilt put away iniquity far from thy tents. Thus lay up the
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the choicest gold as the dust, and the gold of Ophir as the stones of the brooks: yea the Almighty will be thy choicest gold, and strengthening silver to thee. For then thou wilt have thy delight in him, and wilt lift up thy face unto God. Thou wilt make supplication to him, and he will hear thee; and thou wilt perform thy vows. When thou also dost decree a matter, it will be confirmed unto thee, and the light shall shine upon thy ways. When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person. He will deliver the island of the innocent; and it is delivered by the pureness of thy hands.

X.

JOB answered,

Even now is my complaint bitter: my stroke is heavier than my groaning. O that I knew where I might find him; that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words he would answer me, and understand what he would say to me. Will he contend against me with his great power? no, but he would strengthen me: there the upright might reason with him; so should I be delivered for ever from my judge.

Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand, so that I cannot see him: but he knoweth the way that I take; when he hath tried me, I shall come forth as gold: my foot hath held his steps; I have kept his way, and not turned aside: I have not departed from the commandment of his lips, I have esteemed the words of his mouth more than my appointed food. But he is the same, and who can turn him back; and what he desires, even that he doeth. He performeth the thing that is appointed for me; and many such things as these are with him; therefore am I troubled at his presence; when I consider, I am afraid. For God maketh my heart tender, and the Almighty troubleth me.

Why, seeing times are not hid from the Almighty, do they that know him not see his days? some remove the land

land marks; they take away the flocks by force, and feed upon them. They drive away the ass of the fatherless; and take the ox of the widow for a pledge. They turn aside the needy out of the way; the poor of the earth hide themselves together. They reap every one his corn in the field; and gather the vintage of the wicked. They make the naked to lodge without clothing, and with no covering in the cold; who are wet with the showers of the mountains, and embrace the rock for want of a shelter.

Men groan from out of the city, and the soul of the wounded crieth out: yet God lays not folly to them. They are of those who rebel against the light, they know not the ways of it, nor abide in its paths. The murderer rising with the light, killeth the poor and needy; and in the night is like a thief. The adulterer watcheth with his eye for the twilight, saying, No eye observeth me; and disguiseth his face: in the dark they dig through houses, which they had marked for themselves in the day-time. For the morning is to them as the shadow of death. They are exalted for a little while, then are gone, and brought low; they are taken out of the way, as all other, and cut off as the tops of the ears of corn.

Then Bildad said,

Dominion and fear are with him, he maketh peace in his high places. Is there any number to his armies; and upon whom doth not his light arise. How then shall man be justified with God; * or how shall he be pure who is born of a woman? lo even to the moon, and it shineth not, yea the stars are not pure in his sight. How much less man that is a worm.

XI.

THEN Job made reply,

How hast thou helped him that is without power? how savest thou the arm that hath no strength? how hast thou counselled him who has no wisdom; and plentifully declared the thing as it is? to whom hast thou uttered the words; and whose spirit came from thee?

* No other way than by the sanctifying influences of Divine grace.

Hell itself is naked before him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds, and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divideth the sea with his power, and by understanding smiteth through the proud. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him? the thunder of his power, who can understand?

Moreover Job continued his speech, and said,

As God liveth, who hath taken away my judgment, and the Almighty who hath made my soul bitter; all the while my spirit is in me, and the breath of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit. Far be it from me that I should justify you till I die: I will not remove my integrity from me. I hold fast my righteousness, and will not let it go: my heart shall not reproach me so long as I live. Let my enemy be as the wicked, and he that riseth up against me, as the unrighteous. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? will God hear his cry when trouble cometh upon him? will he delight himself in the Almighty; and call upon God at all times?

I will teach you by the hand of God: that which is with the Almighty will I not conceal. All ye yourselves have seen it: why then are ye thus altogether vain? this is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive from the Almighty. If his children be multiplied, it is for the sword, and his offspring shall not be satisfied with bread. Those that remain of him will be buried in death, and his widows shall not weep. Though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver. He buildeth his house as a moth, and as a booth that the keeper maketh. The rich man lieth down, but shall

shall not be gathered: he openeth his eyes, and is not. Terrors take hold on him as waters, a tempest stealeth him away in the night. The east wind carrieth him away, and he departeth, and, as a storm, driveth him out of his place. For God shall cast upon him, and not spare: though he would fain flee out of his hand, men shall clap their hands at him, and hiss him out of his place.

Surely there is a vein for the silver, and a place for gold where they mine it. Iron is taken out of the earth, and brass is melted out of the stone. He putteth an end to darkness, and searcheth out to all perfection the stones of the dark, and the shadow of death: a flood breaketh out from the inhabitant; even waters forgotten of the foot, are drawn away, removed from men. As for the earth, out of it cometh bread; and under it is turned up, as it were, fire. The stones of it are the place of sapphires; and it hath dust of gold.

Yet there is a path which no fowl knoweth, neither hath the vulture's eye seen. The lions whelps have not trodden it, nor the fierce lion passed by it *. He putteth forth his hand upon the rock; and overturneth the mountain by the roots. He cutteth out rivers among the rocks, and his eye sees every precious thing. He bindeth the floods from overflowing, and the thing that is hid he bringeth forth to light.

But where shall wisdom be found; and where is the place of understanding. Man knoweth not the value of it, nor is it found in the land of the living. The deep sayeth, It is not in me; and the sea, It is not in me. It cannot be gotten for gold; nor shall silver be weighed for the price of it. It is not to be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it; nor shall the exchange of it be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it; nor is it to be compared with the most pure gold.

From whence then cometh wisdom; and where is the place of understanding; seeing it is hid from the eyes of

* Man by his ingenuity.

all living, and kept close from the fowls of the air? Destruction and death say, We have heard the fame of it with our ears. God understandeth the way of it; and he knoweth its place. For he looketh to the ends of the earth; he seeth under the whole heaven, to make the weight for the winds; and he disposeth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder, then did he see it, and declare it, he prepared it and searched it out. And unto man he said, Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding.

XII.

Job further continued his speech, and said,

O that I was as in months past, as in the days when God preserved me, when his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle; when the Almighty was yet with me, when my children were about me; when I washed my steps with butter, and the rock poured me out rivers of oil.

When I went out to the gate, through the city, and prepared my seat in the street, the young men saw me, and hid themselves, and the aged arose and stood up. The princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, it blessed me; and when the eye saw me it gave witness to me: because I delivered the poor that cried, and the fatherless, with him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widows heart to sing for joy. I put on righteousness, and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out. I broke the jaws of the wicked, and plucked the spoil out of his teeth.

Then I said, I shall die in my nest, and shall multiply my days as the sand. My root was spread out by the waters, and the dew lay all night on my branch: my glory

was

was fresh with me, and my bow was renewed in my hand. Unto me men gave ear, and waited, keeping silence at my counsel: after my words they did not speak again, and my speech dropped upon them. They waited for me as for the rain; and opened their mouth wide as for the latter rain. If I laughed on them, they did not believe it, they cast not down the light of my countenance. I chose their way, and sat chief, and dwelt as a king in the army, as one who comforts the mourners.

But now they that are younger than I, have me in derision. I am their song, yea, their by-word. They abhor me, they flee far from me, and spare not to spit in my face. Because he hath loosed my cord and afflicted me, they have also let loose the bridle before me. Upon my right hand the youth rise: they push away my feet, and raise up against me the ways of their destruction. They destroy my path, and promote my calamity, without having any helper. So that my soul is poured out in me: the days of affliction take hold of me. My bones are pierced in me in the night season; and my sinews take no rest. By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat. He hath cast me into the mire; and I am become like dust and ashes. I cry unto thee, but thou dost not answer me: I stand up, and thou regardest me not. Thou art become cruel to me: with thy strong hand, thou opposest thyself against me. Thou liftest me up to the wind, causing me to ride upon it, and dissolvest my substance. I know that thou wilt bring me to death, and to the house appointed for all living. Howbeit, he will not stretch out his hand to the grave, though they cry in his destruction.

Did not I weep for him that was in trouble? was not my soul grieved for the poor? when I looked for good, evil came to me: and when I waited for light there came darkness. My bowels boiled, and rested not: the days of affliction prevented me. I walk mourning without the sun: I stood up and cried in the congregation. I am a brother to dragons, and a companion to owls. My skin is black upon me, and my bones parched because, of heat. My harp

also

also is turned into mourning, and my organ into the voice of them that weep.

XIII.

I MADE a covenant with my eyes. Why then should I think upon a maid? for what would be the portion of God from above, and what inheritance of the Almighty from on high? is not destruction to the wicked; and a strange punishment to the workers of iniquity. Doth not he see my ways, and count all my steps? if I have walked with vanity, or if my foot has hastened to deceit, let me be weighed in an even balance, that God may know my integrity.

If I have despised the cause of my man-servant, or of my maid-servant, when they pleaded with me, what then shall I do when God rises up; and when he visits, what shall I answer him? did not he who made me, also make him; and did not one fashion us in the womb? if I have withheld the poor from their desire, or made the eyes of the widow to fail; or have eaten my morsel alone, and the fatherless hath not eat of it (for from my youth he was brought up with me as with a father, and I have guided the widow from early times;) if I have seen any perishing for want of cloaths, or any poor without covering; if his loins have not blessed me, and he was not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate; then let my arm fall from my shoulder, and be broken from the bone.

For destruction from God was a terror to me, and by reason of his highness I could not endure. If I have made gold my hope, or said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because my hand had gotten much; if I beheld the sun when it shined, or the moon walking in brightness, and my heart has been secretly enticed, or my mouth hath kissed my hand; this would also be an iniquity to be punished by the judge: for I should have denied the God that is above.

If I have been glad at the calamity of him that hated me,

me, or lifted up myself when evil found him; nor have I suffered my mouth to sin, by wishing for a curse to his life. The stranger did not lodge in the street; but I opened my doors to the traveller. If I have covered my transgressions as Adam, by hiding my iniquity in my bosom; did I fear a great multitude, or did the contempt of families terrify me: so that I kept silence, and went not out of the door? O that one would hear me! behold my desire is, that the Almighty would answer me, that my adversary would write a book. Surely I would take it upon my shoulder, and bind it as a crown to me. I would declare to him the number of my steps; I would go near to him as a prince.

If my land cry against me, or the furrows of it complain: if I have eat the fruits thereof without money, or caused the owners of it to grieve: let thistles grow instead of wheat, and noisome weeds instead of barley.

The words of Job are ended.

XIV.

So these three men ceased from answering Job, because he was righteous in his own eyes. Then was the anger of Elihu kindled against Job, because he justified himself rather than God. He was also displeased with his three friends, because they had found no answer, and yet had condemned Job. Now Elihu had waited till they had ended their communication, because they were elder than he. But when he saw there was no answer in the mouth of these three men, he was displeased.

Elihu then said, I am young, and ye are very old, therefore I was afraid, and durst not shew you my opinion. I said, Days should speak, and a multitude of years should teach wisdom. But there is a spirit in man; and the inspiration of the Almighty giveth them understanding. Great men are not always wise; nor do the aged understand judgment. Harken to me then, and I will also shew my opinion. Lo, I waited for your words, whilst you searched out what to say: but there was none that convinced Job, or that answered his words. Then I said, I will answer on my part, I also will shew my opinion; for

for I am full of matter, the spirit within me constraineth me, I am as new wine which has no vent, ready to burst, like new bottles. I will speak that I may be refreshed, I will open my lips and answer. Let me not, I pray you, accept any man's person, neither give flattering titles. In so doing my Maker would take me away.

Wherefore Job, vouchsafe to hear my speeches, and hearken to what I say. My words are in the uprightness of my heart, and my lips shall utter knowledge clearly. The spirit of God hath made me, and the breath of the Almighty hath given me life. Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee. Surely thou hast said in my hearing, I am clean without transgression, I am innocent; neither is there iniquity in me. He findeth occasions against me, he counteth me for his enemy; he putteth my feet in the stocks, he marks all my paths.

Behold, in this thou art not just. I will answer thee, That God is greater than man. Why dost thou strive against him; for he giveth not account of any of his matters? God speaketh once, yea twice, yet man perceiveth it not: in a dream, in a vision of the night, when deep sleep falleth upon men, in slumbers upon the bed: then he opens the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword.

He is chastised with pain upon his bed, all his bones with strong pain; so that his life loatheth bread, and his soul, dainty meat. His flesh is consumed away, and his bones, which were not seen, stick out. His person draws near to the grave, and his life to the destroyers. If there is a messenger with him, an interpreter, one of a thousand, to shew to man his uprightness: then he is gracious to him, and says, Deliver him from going down to the pit; I have found a ransom. His flesh is made fresher than a child's: he returneth to the days of his youth. He shall pray to God, who will be favourable to him, and he shall see his face with joy: for he rendereth to man his righteousness. He looketh upon men, and if any say, I have sinned, and perverted

perverted that which was right, and it did not profit me: he will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things God often worketh with man, to bring back his soul from the pit, that he may be enlightened with the light of the living.

Elihu further continued his speech, and said, Hear my words, O ye wise men, and give ear to me, ye that have knowledge; for the ear trieth words as the mouth tasteth meat. Let us choose to us judgment: let us know among ourselves what is good. Far be it from God that he should do wickedness, and from the Almighty that he should commit iniquity. For the work of a man shall he render to him; and cause every man to find according to his ways.

Who hath given him a charge over the earth; or who hath disposed the whole world? if he set his heart against man; if he gather to himself his spirit and his breath; all flesh would perish together, and mankind return to dust.

Is it fit to say to a king, Thou art wicked? or to princes, Ye are ungodly? how much less to him who accepteth not the persons of princes, nor regardeth the rich more than the poor: for they are all the work of his hands? in a moment they die, and the people are troubled at midnight: they pass away, and the mighty one is taken without hand.

His eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death; where the workers of iniquity may hide themselves. He will not lay upon man more than right; that he should enter into judgment with God. He breaketh in pieces mighty men without number, and setteth others in their room. He knoweth their works; and overturneth them in the night, so that they are destroyed. He striketh them as wicked men in the open sight of others; because they turned back from him, and would not consider any of his ways. So that they make the cry of the poor to come to him; and he heareth the cry of the afflicted ones.

When he giveth quietness, who then can make trouble? when he hideth his face, who then can behold him? whether it is done against a nation, or against a man only.

That the hypocrite may not reign, lest the people be ensnared.

Surely it is right to be said to God, I have borne chastisement; I will offend no more. That which I see not, teach thou me; if I have done iniquity, I will do no more.

XV.

ELIHU added,

Suffer me a little, and I will shew thee that I have yet to speak on God's behalf. I will bring my knowledge from far, and will ascribe righteousness to my Maker: for truly my words shall not be false: one who is sincere in judgment is with thee. Behold God is powerful, yet despiseth not any: he is mighty in strength and wisdom. He permitteth not the wicked to live; but giveth right to the poor. He withdraweth not his eyes from the righteous; but is with kings on the throne: yea, he establishes them, and they are exalted.

And if they be bound in fetters, and held in cords of affliction, then he sheweth them their work, and their transgressions, in which they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasantness; but if they obey not, they shall perish by the sword, and die without knowledge.

The hypocrites in heart keep up wrath: they cry not when he bindeth them; they die in youth, and their life is among the unclean. But he delivereth the poor in his affliction, and openeth their ear in oppression. Even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which was set on thy table would have been full of fatness; but thou hast filled up the judgement of the wicked: judgment and justice take hold of thee.

Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee, (will he esteem thy riches?) no, not gold, nor all the forces of strength. Desire not the night, when people are cut off
in

in their place. Take heed, regard not iniquity; though thou hast chosen it rather than affliction. Behold, God exalteth by his power: who teacheth like him; who hath appointed him his way; or who can say, Thou hast done wrong?

Remember that thou magnify his work, which men behold. Every man may see it: man may behold it afar off. God is great, and we know him not, neither can the number of his years be searched out: for he maketh small the drops of water; they pour down rain according to the vapour of it, which the clouds drop, and distil upon man abundantly. Can any understand the spreadings of the clouds, or the noise of his tabernacle? behold, he spreadeth his light upon it, and covereth the bottom of the sea. By them he judgeth the people, he giveth meat in abundance. With clouds he covereth the light, and commandeth it not to shine, by the cloud, which cometh between: the noise thereof sheweth concerning it, the cattle also declare of the vapour which goeth up.

At this also my heart trembleth, and is moved out of his place. Hear attentively the noise of his voice, and the sound that goeth out of his mouth. He directeth it under the whole heaven, and his lightning to the ends of the earth. After it a voice roareth; he thundereth with the voice of his excellency; and will not stay them when his voice is heard. God thundereth marvellously with his voice; he doeth great things which we cannot comprehend. For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength. He sealeth up the hand of every man; that all men may know his work. Then the beasts go into dens, and remain in their places.

Out of the south cometh the whirlwind, and cold out of the north. By the breath of God ice is given: and the breadth of the waters is straitened. Also by watering he wearieth the thick cloud: he scattereth his bright cloud. And it is turned about by his counsels; that they may do whatever he commandeth them upon the face of the world in the earth: whether for correction, or for his land, or for mercy, he causeth it to come.

Hearken to this, O Job: stand still, and consider the wondrous works of God. Dost thou know when God disposed them, and caused the light of his cloud to shine? dost thou know the balancings of the clouds; the wondrous works of him who is perfect in knowledge; how thy garments are warm, when he quieteth the earth by the south wind? Hast thou, with him, spread out the sky, which is strong, and as a molten looking-glass?

Teach us what we shall say to him: for we cannot order our speech by reason of darkness: with God is terrible majesty. Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he would not afflict; men do therefore fear him.

XVI.

THEN the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel, by words, without knowledge? Gird up now thy loins like a man; for I will demand of thee, and do thou answer me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding: who put the measures of it, if thou knowest; or who hath stretched the line upon it? upon what are the foundations of it fastened; or who laid the corner-stone thereof? when the morning stars sang together, and all the sons of God shouted for joy. Or who shut up the sea with doors, when it broke forth as if it had issued out of the womb; when I made the cloud the garment of it, and thick darkness a swaddling band for it; and broke up for it my decreed place, setting bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed.

Hast thou commanded the morning since thy days; and caused the day-spring to know its place, that it might take hold of the ends of the earth, that the wicked might be shaken out of it. It is turned as clay to the seal, and they stand as a garment; but from the wicked their light is withheld; and the high arm shall be broken.

Hast thou entered into the springs of the sea; or hast thou walked in the search of the deep: have the gates of death

death been opened unto thee; and hast thou seen the doors of the shadow of death? Hast thou perceived the breadth of the earth? declare if thou knowest it all. Where is the way in which light dwelleth; and as for darkness, where is the place of it; that thou mayest take it to the bounds thereof, and that thou mayest know the paths to the house of it? knowest thou, because thou wast then born, and thy days are many in number?

Hast thou entered into the treasures of the snow; or seen the treasures of the hail, which I have reserved to the time of trouble, the day of battle and war. By what way is the light parted, which scattereth the east wind upon the earth? who hath divided the water-course for the overflowing of waters; or a way for the lightning of thunder; to cause it to rain on the earth, where there is no man: on the wilderness which is not inhabited by men. To satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth?

Hath the rain a father; or who hath begotten the drops of the dew? from whom came the ice; and the hoary frost of heaven, who hath gendered it: the waters are hid as with a stone, and the face of the deep is frozen.

Canst thou bind the sweet influences of Pleiades; or loose the bands of Orion? canst thou bring forth Mazzaroth in his season; or canst thou guide Arcturus with his sons? knowest thou the ordinances of heaven? canst thou set the dominion of it in the earth? canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? canst thou send lightnings, that they may go, and say unto thee, Here we are?

Who hath put wisdom in the inward parts? or who hath given understanding to the heart? who can number the clouds in wisdom! or who can stay the bottles of heaven, when the dust groweth into hardness, and the clods cleave fast together?

Wilt thou hunt the prey for the lion; or fill the appetite of the young lions; when they couch in their dens, and abide in the covert to lie in wait? who provideth for the raven his food; when his young ones cry unto God? they wander for lack of meat.

Didst thou give the goodly wings to the peacocks, or wings

wings and feathers unto the ostrich; who leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or the wild beast may break them? she is hardened against her young ones, as though they were not hers: her labour is in vain without fear, because God hath deprived her of wisdom, and has not imparted to her understanding. What time she listeth up herself on high, she scorneth the horse and his rider.

Hast thou given the horse strength: hast thou clothed his neck with thunder? canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible. He paweth in the valley and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted, nor does he turn back from the sword: the quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha; and smelleth the battle afar off, the thunder of the captains and the shouting.

Doth the hawk fly by thy wisdom, and stretch forth his wings to the south? doth the eagle mount up at thy command, and make her nest on high? she dwelleth on the rock; upon the crag of the rock, and the strong place. From thence she seeketh her prey, her eyes behold afar off. Her young ones also suck up blood: and where the slain are, there is she.

XVII.

THE Lord further said unto Job, Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.

Then Job answered the Lord and said, Behold, I am vile, what shall I answer thee? I will lay mine hand upon my mouth. I have spoken once, but will not answer; yea, twice, but I will proceed no further.

Again the Lord answered Job out of the whirlwind, and said, Gird up thy loins now like a man; I will demand of thee, and do thou declare to me. Wilt thou even make void my judgment: wilt thou condemn me, that thou mayest be righteous? Hast thou an arm like God? and
canst

canst thou thunder with a voice like him. Deck thyself now with majesty and excellency, and array thyself with glory and beauty. Cast abroad the indignation of thy anger: and behold every one that is proud, and humble him. Then will I confess unto thee, that thine own right hand can save thee.

Behold now behemoth which I made with thee: he eateth grafs as an ox. His bones are as strong pieces of brafs, his bones are like bars of iron. He is the chief of the ways of God: he that made him can make his sword approach unto him. Canst thou draw out leviathan with a hook; or his tongue with a cord which thou lettest down? canst thou put a hook into his nose? or pierce through his jaw with a thorn? When he raiseth up himself, the mighty are afraid: they purify themselves by reason of the breakings. Darts are counted as stubble: he laughs at the shaking of the spear. He causes the sea to boil like a pot; he maketh the sea like a pot of ointment. He maketh a path to shine after him; one would think the deep to be hoary. There is none on the earth comparable to him: he is made without fear.

Job then replied, I know that thou canst do every thing, and that no thought can be withheld from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak. I will ask of thee, and do thou inform me. I have heard of thee by the hearing of the ear; but now my eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.

And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.

Take ye therefore seven bullocks, and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering, and he shall pray for you; for him will I accept: lest I deal with you after your folly, in that ye have not

spoken

spoken of me the thing which is right, like my servant Job.

So they went and did as the Lord commanded them: the Lord also accepted Job, and turned his captivity, when he prayed for his friends. Also the Lord gave Job twice as much as he had before. Then came to him all his brethren, and sisters, and all they who had been of his acquaintance before, and eat bread with him in his house: and they bemoaned him, and comforted him over all the evil which the Lord had brought upon him. Each of them also gave him a piece of money, and every one an earring of gold.

So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons, and three daughters: the name of the first he called Jemima, and of the second Kezia, and of the third Keren-happuch. And there were no women in all the land found so fair as the daughters of Job. And their father gave them inheritance among their brethren.

After this Job lived an hundred and forty years, and saw his sons, and his sons sons, even four generations. And Job died, being old and full of days.

THE BOOK OF PSALMS.

I.

BLESSED is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. He shall be like a tree planted by the rivers of water, which bringeth forth its fruit in its season: his leaf also shall not wither, and whatsoever he doeth, shall prosper.

The

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

II.

WHY do the heathen rage, and the people imagine a vain thing? the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord will have them in derision. Then shall he speak to them in his wrath, and trouble them in his sore displeasure.

But I have set my king upon my holy hill of Zion: I will make known the decree: the Lord hath said unto me, Thou art my son, this day have I begotten thee. Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, and shalt dash them in pieces like a potter's vessel. Be wise, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way; when his anger is kindled but a little. Blessed are all they that put their trust in him.

III.

LORD, how are they increased that trouble me? many are they that rise up against me. Many say of my soul, There is no help for him in God. But thou, O Lord, art a shield for me, my glory, and the lifter up of mine head. I cried to the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked, for the Lord sustained me. I will not be afraid of ten thousands of people, who set themselves against me round about.

Arise, O Lord, save me, O my God, for thou hast smitten all mine enemies on the cheek bone: thou hast

broken the teeth of the ungodly. Salvation belongeth to the Lord : thy blessing is upon thy people.

IV.

HEAR me, when I call, O God of my righteousness : thou hast enlarged me when I was in distress ; have mercy upon me, and hear my prayer. O ye sons of men, how long will ye turn my glory into shame ? how long will ye love vanity, and seek after lies ? but know that the Lord hath set apart him that is godly, for himself : the Lord will hear when I call unto him. Stand in awe, and sin not : commune with your own heart upon your bed, and be still. Offer the sacrifices of righteousness, and put your trust in the Lord.

There be many that say, Who will shew us any good ? Lord lift thou up the light of thy countenance upon us. Thou hast put gladness into my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace, and sleep : for thou Lord only makest me dwell in safety.

V.

GIVE ear to my words, O Lord, consider my meditation. Harken to the voice of my cry, my King, and my God ; for unto thee I will pray. In the morning thou shalt hear my voice, O Lord : in the morning I will direct my prayer unto thee, and will look up. For thou art not a God who hath pleasure in wickedness ; neither shall evil dwell with thee. The foolish shall not stand in thy sight : thou hatest all workers of iniquity. Thou wilt destroy them that speak lies. The Lord abhors the bloody and deceitful man.

As for me, I will come into thy house in the multitude of thy mercy ; and in thy fear I will worship toward thy holy temple. Lead me, O Lord, in thy righteousness, because of mine enemies ; make thy way straight before my face. For there is no faithfulness in their mouth ; their inward part is very wickedness ; their throat is an open sepulchre ; they flatter with their tongues. Let them fall by their own counsels, for they have rebelled against thee.

But

But let all those who put their trust in thee, rejoice: let them ever shout for joy, because thou defendest them: let them also who love thy name be joyful in thee. For thou Lord, wilt bless the righteous: with favour wilt thou compass him as with a shield.

VI.

O LORD, rebuke me not in thy anger, neither chasten me in thy hot displeasure. Have mercy upon me, O Lord, for I am weak: heal me, for my bones are vexed. My soul is disturbed exceedingly; but thou, O Lord, how long? return, O Lord, deliver my soul: O save me for thy mercies sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks?

I am weary with my groaning: every night I moisten my bed; I water my couch with my tears. Mine eye is consumed by means of grief; it waxeth old, because of all mine enemies.

Depart from me all ye workers of iniquity; for the Lord hath heard my supplication: the Lord will receive my prayer. Let all my enemies be ashamed, and sore vexed: let them return, and be ashamed suddenly.

VII.

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me: lest he tear my soul like a lion, rending it in pieces, while there is none to deliver. O Lord my God, if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me: (yea, I have delivered him that without cause is my enemy.) Let the enemy persecute my soul, and take it, let him tread down my life to the earth, and lay mine honour in the dust.

The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me. O let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins. My defence is of God, who saveth the upright in heart. God judgeth the right-

teous, and God is angry with the wicked every day. If he turn not, he will sharpen his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He digged a pit, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own head. I will praise the Lord according to his righteousness; and will sing praise to the name of the Lord most high.

VIII.

O LORD our God, how excellent is thy name in all the earth; who hast set thy glory above the heavens. Out of the mouths of babes and sucklings thou hast ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him; and the son of man, that thou visitest him? thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet: all sheep and oxen, yea and the beasts of the field, the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O Lord our God, how excellent is thy name in all the earth.

IX.

I WILL praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most high. When my enemies are turned back, they shall fall and perish at thy presence. For thou hast maintained my right and my cause. Thou sittest in the throne, judging righteously. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name, for ever and ever. Destructions are come to a perpetual end,

O thou

O thou enemy: and thou hast destroyed cities; their memorial is perished with them. But the Lord shall endure for ever: he hath prepared his throne for judgment. He will judge the world in righteousness, and minister judgment to the people in uprightness.

The Lord also will be a refuge for the oppressed, a place of safety in times of trouble. And they who know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee. Sing praises to the Lord, which dwelleth in Zion: declare his deeds among the people. When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the afflicted.

Have mercy upon me, O Lord, consider my trouble which I suffer from them that hate me; thou that liftest me up from the gates of death: that I may shew forth all thy praise in the gates of the daughter of Zion. I will rejoice in thy salvation.

The heathen are sunk down in the pit which they made: in the net which they hid is their own foot taken. The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. The wicked shall be turned into hell, and all the nations that forget God. For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever.

Arise, O Lord, let not man prevail, let the heathen be judged in thy sight. Put them in fear, O Lord, that the nations may know themselves to be but men.

X.

WHY standest thou afar off, O Lord? why hidest thou thyself in times of trouble? the wicked in his pride doth persecute the poor: let them be taken in the devices which they have imagined. The wicked boasts of his heart's desire, and blesteth the covetous, whom the Lord abhorreth.

The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts. His ways are always grievous. Thy judgments are far above out of his sight: as for all his adversaries, he puffeth at them. He hath said in his heart, I shall not be moved: for I shall never be in adversity; his mouth is full of cursing and deceit,

deceit, and fraud: under his tongue is mischief and vanity. He sitteth in the lurking places of the villages: in the secret places he murders the innocent: his eyes are privily set against the poor. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net: he croucheth and humbleth himself, that the poor may fall by his strength: he hath said in his heart, God hath forgotten: he hideth his face, he will never see it.

Arise, O Lord, O God, lift up thine hand, forget not the humble. Why doth the wicked contemn God? he hath said in his heart, Thou wilt not require it. But thou hast seen it, for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself to thee, thou art the helper of the fatherless.

Break thou the arm of the wicked, and the evil man: seek out his wickedness till thou find none. The Lord is king for ever and ever: the heathen are perished out of his land. Lord, thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine ear to hear; to judge the fatherless, and the oppressed, that the man of the earth may no more oppress.

XI.

IN the Lord I put my trust: how say ye to my soul, Flee as a bird to your mountain? for lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. If the foundations be destroyed, what can the righteous do?

The Lord is in his holy temple, the Lord's throne is in heaven; his eyes behold, his eye-lids try the children of men. The Lord trieth the righteous: but the wicked and him that loveth violence, he hateth. He will rain upon the wicked snares, fire, and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness, his countenance doth behold the upright.

XII.

HELP, Lord, for the godly man ceaseth: the faithful fail from among the children of men. They speak vanity every

every one with his neighbour with flattering lips, and with a double heart do they speak. The Lord will cut off all flattering lips, and the tongue that speaketh proud things; who have said, We will prevail with our tongue, our lips our own: who is lord over us?

For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord, I will set him in safety from him that puffeth at him.

The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times. Thou shalt preserve them, O Lord, thou shalt keep them from this generation for ever.

The wicked walk on every side, when the vilest men are exalted.

XIII.

How long wilt thou forget me, O Lord: for ever? how long wilt thou hide thy face from me? how long shall I take counsel in my soul, having sorrow in my heart daily? how long shall my enemy be exalted over me? consider and hear me, O Lord my God; enlighten mine eyes, lest I sleep the sleep of death, lest mine enemy say, I have prevailed against him; and those that trouble me, rejoice when I am moved; but I have trusted in thy mercy, my heart shall rejoice in thy salvation. I will sing unto the Lord, for he hath dealt bountifully with me.

XIV.

THE fool hath said in his heart, There is no God: they are corrupt, they have done abominable works, none of them doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: none doeth good, no not one.

Have all the workers of iniquity no knowledge; who eat up my people as they eat bread, and call not upon the Lord? there were they in great fear; for God is in the generation of the righteous. Ye have shamed the counsel of the poor; because the Lord is his refuge.

O that the salvation of Israel were come out of Zion!
when

when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

XV.

LORD, who shall abide in thy tabernacle; who shall dwell in thy holy hill. He that walketh uprightly, and worketh righteousness, and speaketh the truth with his heart; he that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour; in whose eyes a vile person is contemned, but he honoureth them who fear the Lord, he that putteth not out his money to usury, nor taketh reward against the innocent: he that doeth these things, shall never be moved.

XVI.

PRESERVE me, O God; for in thee do I trust. O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness reacheth not to thee: but to the saints who are in the earth, and to the excellent, in whom is all my delight.

Their sorrow shall be multiplied, that hasten after another God: their drink-offerings of blood I will not offer, nor take up their names into my lips. The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot; the lines are fallen unto me in pleasant places; yea I have a goodly heritage. I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons.

I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell, nor wilt thou suffer thy holy one to see corruption. Thou wilt make known to me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.

XVII.

HEAR the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips.
Let

Let my sentence come forth from thy presence : let thine eyes behold the things which are equal.

Thou hast proved my heart, thou hast visited me in the night, thou hast tried me, and shalt find nothing : I am purposed that my mouth shall not transgress. Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer. Hold up my goings in thy paths, that my footsteps slip not. I have called upon thee, for thou wilt hear me, O God ; incline thine ear unto me, and hear my speech. Shew thy marvellous loving-kindness, O thou that savest by thy right hand them who put their trust in thee, from those that rise up against them. Keep me as the apple of the eye ; hide me under the shadow of thy wings ; from the wicked that oppress me ; from my deadly enemies, who compass me about. They are inclosed in their own fat ; with their mouths they speak proudly. They have now compassed us in our steps : they have set their eyes bowing down to the earth : like as a lion that is greedy of his prey, and as it were a young lion, lurking in secret places.

Arise, O Lord, disappoint him, cast him down : deliver my soul from the wicked, which is thy sword : from men of the world, who have their portion in this life, whose belly thou fillest with thy hidden treasure : they are full of children, and leave their substance to their children. As for me, I will behold thy face in righteousness : I shall be satisfied, when I awake, with thy likeness.

XVIII.

I WILL love thee, O Lord my strength. The Lord is my rock, and my fortress, and my deliverer, my God, my strength, in whom I will trust ; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised : so shall I be saved from mine enemies.

The sorrows of death compassed me, and the floods of ungodly men made me afraid : the bands of the grave compassed me about : the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God ;
he

he heard my voice out of his temple, and my cry came before him, even into his ears.

Then the earth shook and trembled: the foundations of the hills also moved and were shaken, because he was wroth: there went up a smoke from his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also and came down; and darkness was under his feet. He rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place: his pavilion round about him, were dark waters, and thick clouds of the skies. At the brightness that was before him, his thick clouds passed: hailstones and coals of fire. The Lord also thundered in the heavens, and the highest gave his voice: hailstones and coals of fire: yea, he sent out his arrows, and scattered them; he shot out lightnings and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered: at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from those who hated me: for they were too strong for me. They prevented me in the day of my calamity; but the Lord was my stay. He brought me forth also into a large place: he delivered me because he delighted in me. The Lord rewarded me according to my righteousness, according to the cleanness of my hands, he hath recompensed me.

For I have kept the ways of the Lord, and have not wickedly departed from my God. All his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and kept myself from mine iniquity; so the Lord hath recompensed me, according to my righteousness, according to the cleanness of my hands in his eye-sight.

With the merciful thou wilt shew thyself merciful, with an upright man thou wilt shew thyself upright, with the pure thou wilt shew thyself pure, and with the froward thou wilt shew thyself froward. For thou wilt save the afflicted

afflicted people: but wilt bring down high looks. For thou wilt light my candle: the Lord my God will enlighten my darkness. For by thee I have run through a troop; and by my God I have leaped over a wall.

As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him. For who is God save the Lord? or who is a rock save our God? it is God who girdeth me with strength, and maketh my way perfect. He maketh my feet like the feet of hinds, and setteth me on my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms.

Thou hast also given me the shield of thy salvation: and thy right hand hath supported me, and thy gentleness hath made me great. Thou hast enlarged my steps under me; that my feet did not slip. Thou hast delivered me from the contentions of the people; and thou hast made me the head of the heathen. A people, I knew not, shall serve me: as soon as they hear of me, they shall obey me. The strangers shall submit themselves unto me.

The Lord liveth, and blessed be my rock; and let the God of my salvation be exalted. It is God that avengeth me, and bringeth the people under me. He delivereth me from mine enemies: truly thou exaltest me above those that rise up against me: thou hast delivered me from the violent man. Therefore I will give thanks unto thee among the heathen, O Lord, and sing praises unto thy name. Great deliverance he giveth to his king; and sheweth mercy to his anointed, to David, and to his offspring for evermore.

XIX.

THE heavens declare the glory of God, and the firmament sheweth the work of his hands. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world: in them he hath placed a tabernacle for the sun; which, as a bridegroom cometh forth from his chamber, and rejoiceth as a strong man to run a race: his going forth is from the end of the heaven,

heaven, and his circuit unto the ends of it; and nothing is hid from the heat thereof.

The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter than honey, or the dropping of honeycombs. Moreover, by them is thy servant warned; and in keeping them there is great reward.

Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins, let them not have dominion over me, then shall I be upright, and innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.

XX.

THE Lord hear thee in the day of trouble, the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings, and accept thy burnt-sacrifice; grant thee according to thy desire, and fulfil all thy counsel.

We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions. Now I know that the Lord saveth his anointed: he answereth him from his holy heavens, with the saving strength of his right hand.

Some trust in chariots, and some in horses; but we will remember the name of the Lord our God. They are brought down and fallen; but we are risen, and stand upright. Save, Lord, let the king hear us when we call.

XXI.

THE king shall rejoice in thy strength, O Lord: and in thy salvation how greatly shall he rejoice! Thou hast given him the desire of his heart, and hast not withholden the request of his lips. For thou preventest him with the blessings

blessings of goodness, thou settest a crown of pure gold upon his head. He asked life of thee, and thou gavest it him, even length of days for ever and ever. His glory is great in thy salvation: dignity and honour hast thou put upon him. Thou hast made him most blessed for ever, and exceeding glad with thy countenance: for the king trusteth in the Lord, and, through the mercy of the Most High, he shall not be moved.

Thine hand shall find out all thine enemies, thy right hand shall find out those who hate thee. Thou wilt make them as a fiery oven in the time of thy anger: the Lord shall swallow them up in his displeasure, and the fire shall devour them. Their fruit thou causest to perish from the earth, and their offspring from among the children of men. For they intended evil against thee; they imagined a mischievous device which they are not able to perform. Therefore thou shalt make them flee, when thou shalt make ready thine arrows upon thy strings against their faces.

Be thou exalted, O Lord, in thine own strength: so will we sing and praise thy power.

XXII.

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day time, but thou hearest not; and in the night season am not silent.

But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered, they trusted in thee, and were not confounded: but I am a worm, and no man; a reproach of men, and despised of the people. All those who see me laugh me to scorn: they shoot out the lip, and shake the head, saying, He trusted on the Lord, that he would deliver him: let him deliver him seeing he delighted in him.

Thou didst take me out of the womb; thou didst make me hope, upon my mother's breast. Be not far from me, for trouble is near, and there is none to help. Many bulls have compassed me: strong bulls of Bashan have beset me round: they opened their mouths against me as
a ravening

a ravening and roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaves to my jaws, and thou hast brought me into the dust of death.

Dogs have compassed me, the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may count all my bones: they look and stare upon me: they divide my garments among them, and cast lots upon my vesture.

But be thou not far from me, O Lord; O my strength hasten to help me. Deliver my soul from the sword: my darling from the power of the dog. Save me from the mouth of the lion; thou hast heard me from the horns of the unicorns. So I will declare thy name unto my brethren: in the midst of the congregation I will praise thee.

Ye that fear the Lord, praise him, all ye the offspring of Jacob, glorify him; and fear him, all ye the offspring of Israel. For he hath not despised, nor abhorred the affliction of the afflicted: neither hid his face from him, but when he cried unto him, he heard. My praise shall be of thee in the great congregation. I will perform my vows before them that fear him.

The meek shall eat and be satisfied: they shall praise the Lord who seek him; your heart shall live for ever. All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations. Let all the inhabitants of the earth worship; all they that go down to the dust shall bow before him; none can keep alive his own soul. A seed shall serve him, it shall be accounted to the Lord for a generation. They shall come and declare his righteousness unto a people that shall be born, that he hath done this.

XXIII.

THE Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths

paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil, my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

XXIV.

THE earth is the Lord's, and the fulness of it; the world, and those that dwell therein. For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord; and who shall stand in his holy place? he that hath clean hands, and a pure heart; who hath not lifted up his soul to vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him; that seek thy presence, O God of Jacob. Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the king of glory shall come in. Who is this king of glory? the Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates, and be lifted up ye everlasting doors, and the king of glory shall come in. Who is this king of glory? the Lord of hosts, he is the king of glory.

XXV.

UNTO thee, O Lord, do I lift up my soul. O my God, I trust in thee, let me not be ashamed: let not mine enemies triumph over me. Yea, let none who wait on thee be ashamed: let them who transgress without cause be ashamed.

Make known to me, O Lord, thy ways; teach me thy paths. Lead me in thy truth and instruct me: for thou art the God of my salvation, on thee do I wait all the day.

Remember, O Lord, thy tender mercies, and thy loving-kindnesses, for they have been ever of old. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me, for thy goodness sake, O Lord.

The

The Lord is good and upright : therefore he will instruct sinners in the way. The meek he will guide in judgment : and the meek he will teach his way.

All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies. For thy name's sake pardon my iniquity, O Lord, for it is great.

Who is the man that feareth the Lord ? him he will instruct in the way he should chuse. He shall continue in prosperity : and his offspring shall inherit the earth.

The secret of the Lord is with them that fear him : and he will make known to them his covenant. Mine eyes are ever towards the Lord. For he will pluck my feet out of the net. Turn thee unto me, and have mercy upon me ; for I am desolate and afflicted. The troubles of my heart are enlarged, O bring me out of my distresses. Look upon my affliction, and trouble, and forgive all my sins. Consider my enemies, for they are many, and they hate me with cruel hatred. O keep my soul, and deliver me : let me not be ashamed, for I put my trust in thee. Let integrity, and uprightness preserve me : for I wait on thee.

Redeem Israel, O God, out of all his troubles.

XXVI.

JUDGE me, O Lord, for I have walked in mine integrity ; I have also trusted in the Lord, therefore I shall not slide.

Examine me, O Lord, and prove me ; try my reins and my heart. For thy loving-kindness is before my eyes : and I have walked in thy truth. I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers, and will not sit with the wicked. I will wash mine hands in innocency, so will I compass thine altar, O Lord : that I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth. Gather not my soul with sinners, nor my life with bloody men : on whose hands is mischief : and their right hand is full of bribes. But I will walk in my integrity : redeem me, and be

be merciful to me. My foot standeth in an evil place; I will bless the Lord in the congregations.

XXVII.

THE Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid? when the wicked, even my adversaries and my foes came upon me to eat my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: if war should rise up against me, in this I will be confident.

One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. For in the time of adversity he will hide me in his pavillion: in the secret place of his tabernacle he will hide me, he will set me up on a rock. And now shall my head be lifted up above my enemies round about me: therefore I will offer in his tabernacle sacrifices of joy: I will sing praises unto the Lord.

Hear, O Lord, when I cry with my voice: have mercy upon me, and answer me. When thou saidst, Seek ye my face; my heart said, Thy face, Lord, will I seek. Hide not thy face from me: turn not away thy servant in anger: thou hast been my help, leave me not, neither forsake me, O God of my salvation. When my father and mother forsake me, then the Lord will take me up.

Teach my thy way, O Lord, and lead me in a plain path, because of my enemies. Deliver me not over to the will of mine adversaries: for false witnesses are risen up against me, and such as breath out cruelty.

I had fainted, unless I had believed that I should see the goodness of the Lord in the land of the living.

Wait on the Lord, be of good courage, and he shall strengthen thy heart: wait, I say, on the Lord.

XXVIII.

UNTO thee, O Lord, will I cry, be not silent to me, O Lord my rock: lest if thou be silent toward me, I become like them who go down into the pit. Hear the voice of

my supplications, when I cry to thee: when I lift up my hands toward thy holy oracle.

Let me not be drawn away with the wicked, and with the workers of iniquity: who speak peace to their neighbours, but mischief is in their hearts. Because they regard not the works of the Lord, nor the operation of his hands, he will destroy them, and not build them up.

Blessed be the Lord: because he hath heard the voice of my supplications. The Lord is my strength, and my shield, my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth, and with my song I will praise him. The Lord is in their strength, he is the saving strength of his anointed.

Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

XXIX.

GIVE unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due to his name; worship the Lord in the beauty of holiness.

The voice of the Lord is upon the waters: the God of glory thundereth, the Lord is upon the great waters.

The voice of the Lord is powerful; the voice of the Lord is full of majesty; the voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Syron like a young unicorn.

The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord maketh the hinds to calve, and discovereth the forests; and in his temple doth every one speak of his glory.

The Lord sitteth upon the floods, yea the Lord sitteth king for ever. The Lord will give strength unto his people. The Lord will bless his people with peace.

XXX.

I WILL extol thee, O Lord; for thou hast raised me up, and hast not made my enemies to rejoice over me. O Lord my God, I cried to thee, and thou hast healed me.

thou hast brought up my soul from the grave; thou hast kept me alive that I should not go down to the pit.

Sing unto the Lord, O ye his saints, and give thanks at the remembrance of his holiness. For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

In my prosperity I said, I shall never be moved. Lord, by thy favour thou hast made my mountain to stand strong. Thou didst hide thy face, and I was troubled. I cried to thee, O Lord: and unto the Lord made supplication. What profit is there in my blood, when I go down to the pit? will the dust praise thee? will it declare thy truth?

Hear, O Lord, and have mercy upon me: Lord be thou my helper. Thou hast turned my mourning into rejoicing: thou hast put off my sackcloth, and girded me with gladness: that my glory might sing praise to thee, and not be silent: O Lord my God, I will give thanks unto thee for ever.

XXXI.

In thee, O Lord, do I put my trust, let me never be ashamed: deliver me in thy righteousness. Bow down thine ear to me, deliver me speedily: be thou my strong rock, for a house of defence to save me. For thou art my rock, and my fortress, therefore for thy name's sake lead me, and guide me. Pull me out of the net which they have secretly laid for me: for thou art my strength.

Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

I have hated them that regard lying vanities: but I trust in the Lord. I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities; and hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

Have mercy on me, O Lord, for I am in trouble. My eye is wasted with grief, yea, my soul and my belly: my life spent in grief, and my years with sighing: my strength vileth, because of my iniquity, and my bones are wasted. I am become a reproach among all my enemies, a grief to my neighbours, and a fear to my acquaintance. They that

did see me without fled from me. I am forgotten as a dead man that is out of mind: I am like a broken vessel. I have heard the slander of many; fear was on every side: while they took counsel together against me, they devised to take away my life. But I trusted in thee, O Lord; I said, Thou art my God.

My times are in thy hand: deliver me from the power of mine enemies, and from them that persecute me. Make thy countenance to shine upon thy servant: save me for thy mercies sake.

Let me not be ashamed, O Lord; for I have called upon thee; let the wicked be ashamed; let them be silent in the grave. Let the lying lips be put to silence; which speak grievous things proudly, and contemptuously against the righteous.

O how great is thy goodness, which thou hast laid up for them that fear thee: which thou hast wrought for them that trust in thee before the sons of men! Thou hidest them in the secret of thy presence from the pride of man, thou wilt keep them secretly in a pavillion from the strife of tongues.

Blessed be the Lord; for he hath shewed me his marvellous kindness in a strong city. For I said in my haste, I am cut off from before thine eyes; nevertheless thou didst hear the voice of my supplications when I cried unto thee.

O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

XXXII.

BLESSED is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

When I kept silence, my bones waxed old through my roaring every day. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. I acknowledge my sin to thee, and have not hid mine iniquity? I said, I will confess my transgressions unto the Lord; and thou hast forgiven the iniquity of my sin.

fin. For this shall every one that is godly pray unto thee, in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.

I will instruct thee, and teach thee in the way thou shouldest go: I will guide thee with my eye.

Be not as the horse or the mule, without understanding: whose mouth must be held in with bit and bridle, that they may not come near thee.

Many sorrows shall be to the wicked; but mercy and truth shall compass him about who trusteth in the Lord.

XXXIII.

REJOICE in the Lord, ye righteous, for praise is comely for the upright. Be glad in the Lord, and rejoice ye righteous, shout for joy all ye that are upright in heart.

The word of the Lord is right: and all his works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of the Lord. By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as a heap: he layeth up the depth in storehouses.

Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him: for he spake and it was done: he commanded and it stood fast. The counsel of the Lord standeth for ever; the thoughts of his heart to all generations.

Blessed is the nation whose God is the Lord: and the people whom he hath chosen for his own inheritance. The Lord looketh from heaven: he beholdeth all the children of men: from the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike: he considereth all their doings.

There is no king saved by the multitude of an host: a mighty man is not delivered by much strength: a horse

is a vain thing for safety; neither shall he save any by the greatness of his strength.

Behold, the eye of the Lord is upon them that fear him: upon them that hope in his mercy: to deliver their soul from death, and to keep them alive in famine.

Our soul waiteth for the Lord: he is our help and our shield; for our heart shall rejoice in him: because we have trusted in his holy name. Let thy mercy, O Lord, be upon us according as we hope in thee.

XXXIV.

I WILL bless the Lord at all times: his praise shall be continually in my mouth. My soul shall make her boast in the Lord: the humble shall hear of it, and be glad.

O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears. They looked unto him and were lightened; and their faces were not ashamed. This poor man cried, and the Lord heard him; and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them.

O taste and see that the Lord is good. Blessed is the man who trusteth in him. O fear the Lord, ye his saints: for there is no want to them that fear him. The young lions do lack and suffer hunger: but they that seek the Lord shall not want any good thing.

Come, ye children, hearken to me, I will teach you the fear of the Lord. What man is he that desireth life; and loveth many days, that he may see good? keep thy tongue from evil, and thy lips from speaking deceitfully. Depart from evil and do good; seek peace and pursue it.

The eyes of the Lord are on the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off their remembrance from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh to them that are of a broken heart; and saveth such as are of a contrite spirit. Many are the afflictions of the

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the righteous: but the Lord delivereth him out of them all. He keepeth all his bones; not one of them is broken.

Evil shall slay the wicked; and those that hate the righteous shall be desolate. The Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate.

XXXV.

PLEAD my cause, O Lord, with them that strive against me. Without cause they have hid for me their net in a pit, which they have digged for my soul. And my soul shall be joyful in the Lord: and rejoice in his salvation. All my bones will say, Lord, who is like to thee, that deliverest the poor from him that is too strong for him: yea the poor and needy from him that spoileth him?

False witnesses did rise up; they laid to my charge things that I knew not of. They rewarded me evil for good, to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting, and my prayer returned into my own bosom. I behaved myself as though he had been my friend, or brother: I bowed down heavily, as one that mourneth for his mother. But in my adversity they rejoiced, and gathered themselves together: yea, vile persons gathered together against me, and I knew it not: they did tear me and ceased not: with hypocritical mockers in feasts; they gnashed upon me with their teeth. Lord, how long wilt thou behold this? rescue my soul from their destructions, my darling from the lions.

I will give thee thanks in the great congregation: I will praise thee among much people.

Let not them rejoice who hate me without cause. They speak not peace, but devise deceitful matters against them that are quiet in the land. Let them be ashamed and brought to confusion together who rejoice at my hurt: let them be clothed with shame and dishonour who magnify themselves against me. Let them who favour my righteous cause, shout for joy and be glad: let them say continually, The Lord be magnified, which hath pleasure in the prof-

perity of his servant. And my tongue shall speak of thy righteousness, and of thy praise all the day long.

XXXVI.

THE transgression of the wicked faith within my heart, There is no fear of God before his eyes. For he flattereth himself in his own eyes, till his iniquity be found hateful. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good. He contriveth mischief on his bed: he setteth himself in a way that is not good: he abhorreth not evil.

Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains: thy judgments are a vast deep: thou Lord preservest man and beast.

How excellent is thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them to drink of the river of thy pleasures. For with thee is the fountain of life; in thy light we shall see light. O continue thy loving-kindness to them that know thee: and thy righteousness to the upright in heart. Let not the foot of pride come against me, nor the hand of the wicked remove me.

There the workers of iniquity are fallen: they are cast down, and shall not be able to rise.

XXXVII.

FRET not thyself because of evil doers, neither envy the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb.

Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he will grant thee the desires of thy heart. Commit thy way unto the Lord: trust in him, and he will bring it to pass. He shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way; because of the man who bringeth wicked devices to pass.

Cease

Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. Yet a little while and the wicked shall not be: thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

The wicked plotteth against the righteous, and gnasheth upon him with his teeth. The Lord shall laugh at him, for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy; and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows be broken.

A little that a righteous man hath, is better than the riches of many wicked. For the arms of the wicked shall be broken: but the Lord upholdeth the righteous. The Lord knoweth the days of the upright: and their inheritance shall be for ever. They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied. But the wicked shall perish; and the enemies of the Lord shall be as the fat of lambs: they shall consume: into smoke shall they consume away.

The wicked borroweth and payeth not again; but the righteous sheweth mercy and giveth. Such as are blessed of him shall inherit the earth: and they that are cursed of him shall be cut off.

The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. I have been young, and now am old: yet I have not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed.

Depart from evil, and do good: and dwell for evermore. For the Lord loveth judgment, and forsaketh not his saints: they are preserved for ever; but the seed of the wicked shall be cut off.

The righteous shall inherit the land, and dwell therein for ever. The mouth of the righteous uttereth wisdom;

and his tongue talketh of judgment. The law of his God is in his heart, none of his steps shall slide.

The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged. Wait on the Lord, and keep his way, and he will exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

I have seen the wicked in great power: and spreading himself like a green bay-tree. But he passed away, and lo, he was not; yea, I sought him, but he could not be found.

Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together, the end of the wicked shall be cut off. The salvation of the righteous is of the Lord: he is their strength in time of trouble. The Lord shall help them, and deliver them: he will deliver them from the wicked, and save them, because they trust in him.

XXXVIII.

O LORD, rebuke me not in thy wrath, neither chasten me in thy hot displeasure. Mine iniquities are gone over my head: as a heavy burden they are too heavy for me. I am troubled, I am bowed down greatly, I go mourning all the day long.

Lord all my desire is before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me. My lovers and friends stand aloof; and my kinsmen stand afar off. They also who seek after my life, lay snares for me; and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not; and I was as a dumb man who openeth not his mouth. Thus I was as one that heareth not, and in whose mouth are no reproofs. For in thee, O Lord, do I hope: thou wilt hear, O Lord my God. For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth they magnify themselves against me. For I am ready to halt, and my sorrow is continually before me.

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I will declare my iniquity: I will be sorry for my sin. But mine enemies are strong: and they that hate me wrongfully are multiplied. They also who render evil for good, are against me: because I follow that which is good. Forfake me not, O Lord; O my God, be not far from me. Make haste to help me, O Lord, my salvation.

XXXIX.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, whilst the wicked is before me. I was dumb with silence, I held my peace, even from good, and my sorrow was stirred. My heart was hot within me; whilst I was musing the fire burned: then I spake with my tongue.

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an hand-breadth, and my age is as nothing before thee: verily every man at his best state is altogether vanity. Man walketh in a vain shew, he is disquited in vain, he heapeth up riches, and knoweth not who shall gather them.

And now Lord, what wait I for? my hope is in thee. Deliver me from all my transgressions, make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me: I am consumed by the blow of thy hand. When thou, with rebukes, dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity.

Hear my prayer, O Lord, and give ear to my cry; be not silent at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength before I go hence, and be no more.

XL.

I WAITED patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and he hath put a new song in my mouth, even praise to our God: many shall see

it and fear, and shall trust in the Lord. Blessed is the man who maketh the Lord his trust: and respecteth not the proud, nor such as turn aside to lies.

Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. Sacrifice and offering thou didst not desire, mine ears hast thou opened: burnt-offering and sin-offering hast thou not required.

Then I said, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart: I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness, and thy truth from the great congregation. O Lord, withhold not thou thy tender mercies from me: let thy loving-kindness and thy truth continually preserve me. For evils without number have compassed me about: mine iniquities have taken hold of me, so that I am not able to look up: they are more than the hairs of my head, therefore my heart faileth me. Be pleased, O Lord, to deliver me; O Lord, make haste to help me. Let all those that seek thee, rejoice and be glad in thee: let such as love thy salvation, say continually, The Lord be magnified. But I am poor and needy, yet the Lord thinketh on me: thou art my help and my deliverer, make no tarrying, O my God.

XLI.

BLESSED is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive, and he shall be blessed on the earth; and thou wilt not give him up to the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

I said, Lord be merciful to me; heal my soul, for I have sinned against thee. Mine enemies speak evil of me, saying,

ing, When shall he die, and his name perish? and if he comes to see me, he speaketh vanity: his heart gathereth iniquity to itself, and when he goes abroad he telleth it. All that hate me whisper together against me, they devise my hurt. An evil disease, say they, cleaveth fast to him; and now that he lieth, he shall rise no more. Yea, my own familiar friend, in whom I trusted, and who did eat of my bread, hath lifted up his heel against me. But thou, O Lord, be merciful unto me, and raise me up.

By this I know that thou favourest me: because my enemy doth not triumph over me. Thou upholdest me in my integrity; and settest me before thy face for ever. Blessed be the Lord God of Israel, from everlasting and to everlasting. Amen, and Amen.

XLII.

As the heart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? my tears have been my food day and night, while they continually say to me, Where is thy God?

When I remember these things, I pour out my soul in me; for I had gone with the multitude, I went with them to the house of God; with the voice of joy and praise, with the multitude who kept holy-day.

Why art thou cast down, O my soul, and why art thou disquieted in me? Hope thou in God, for I shall yet praise him for the help of his countenance.

O my God, my soul is cast down within me: therefore I remember thee from the land of Jordan, and of the Hennonites, from the hill Mizar. Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving-kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life. I will say to God, my rock, Why hast thou forgotten me; why go I mourning, because of the oppression of the enemy. As with a sword in my bones mine enemies reproach me: while they say daily to me, Where is thy God?

Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise

praise him, who is the health of my countenance, and my God.

XLIII.

JUDGE me, O God, and plead my cause against an ungodly nation; O deliver me from the deceitful and unjust man. For thou art the God of my strength. Why dost thou cast me off; why go I mourning because of the oppression of the enemy?

O send forth thy light and thy truth: let them lead me, let them bring me unto thy holy hill, and to thy tabernacles. Then will I go to the altar of God, unto God my exceeding joy: upon the harp I will praise thee, O God, my God.

Why art thou cast down, O my soul; and why art thou disquieted within me? hope in God, for I shall yet praise him, who is the health of my countenance, and my God.

XLV.

* My heart is inditing a good matter: I speak of the things which I have made concerning the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword on thy thigh, O most mighty, with thy glory and dignity. And in thy majesty ride prosperously, because of truth and meekness and righteousness: and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.

Thy throne, O God, is for ever and ever: the scepter of thy kingdom is a right scepter. Thou lovest righteousness, and hatest iniquity; therefore God, thy God hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh and aloes, and cassia; out of the palaces of ivory; whereby they have made thee glad. Kings daughters are among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. Harken, O daughter, and consider: incline thine ear: forget

* This Psalm is to be understood as relating to Christ, and his spiritual kingdom.

thine

thine own people and thy father's house. So shall the king greatly desire thy beauty: for he is thy Lord, and worship thou him. And the daughter of Tyre shall be there with a gift, even the rich among the people shall intreat thy favour.

The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought to the king in raiment of needle-work: the virgins her companions, that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

In the room of thy fathers shall be thy children; whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

XLVI.

God is our refuge and strength: a very present help in trouble. Therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters of it roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God; the holy place of the tabernacles of the most high. God is in the midst of her; she shall not be moved; God shall help her, and that right early.

The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of Hosts is with us: the God of Jacob is our refuge. Come, see the works of the Lord, the wonders he hath wrought on the earth. He maketh wars to cease unto the end of the earth: he breaketh the bow, and cutteth asunder the spear; he burneth the chariot in the fire.

Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of Hosts is with us; the God of Jacob is our refuge.

XLIX.

HEAR this all ye people, give ear all ye inhabitants of the world: both high and low, rich and poor together.

My

My mouth shall speak wisdom; and the meditation of my heart shall be of understanding. I will incline my ear to a parable: I will open my dark saying on the harp. Why should I fear in the days of calamity when the iniquity of my heels shall compass me about? they that trust in their wealth, and boast in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him, that he should live for ever, and not see corruption. For it is seen that wise die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is that their houses shall continue for ever, and their dwelling places to all generations: they call their lands after their own names.

Nevertheless man, being in honour, abideth not: he is like the beasts that perish. This way of theirs is their folly; yet their posterity approve their sayings. They are laid in the grave. Death shall feed on them; and the upright will have dominion over them in the morning. Their beauty shall consume in the grave, from their dwelling.

But God will redeem my soul from the power of the grave; for he will receive me.

Be not thou afraid, when one is made rich, when the glory of his house is increased. For when he dieth he shall carry nothing away: his glory will not descend after him. Though whilst he lived, he blessed his soul; and men will praise thee when thou dost well for thyself; he shall go to the generation of his fathers.

Man that is in honour, and understandeth not, is like the beasts that perish.

L.

THE mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun, to the going down of it. Out of Sion, the perfection of beauty, God hath shined. Our God shall come, and shall not be silent: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people.

Gather my saints together unto me, those that have made a covenant with me by sacrifice.

Hear

Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices, or thy burnt-offerings, to have been continually before me. I will take no bullock out of thy house, nor he-goat out of thy folds. For every beast of the forest is mine, and the cattle on a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof: will I eat the flesh of bulls, or drink the blood of goats? offer unto God thanksgiving, and pay thy vows to the most high. Call upon me in the day of trouble; and I will deliver thee, and thou shalt honour me.

But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant into thy mouth? seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, thou consentedst with him, and the portion is with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

These things thou hast done, and I kept silence: thou thoughtest I was altogether such a one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

Whoso offereth praise, glorifieth me; and to him that ordereth his conversation aright, I will shew the salvation of God.

L.I.

HAVE mercy upon me, O God, according to thy loving-kindness: according to the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight. Thou art justified when thou speakest, and clear when thou judgest.

Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Purge
me

me with hyssop, and I shall be clean: wash me and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; take not from me thy holy spirit; restore to me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee.

Deliver me from blood guiltiness, O God, thou God of my salvation; and my tongue shall sing of thy righteousness. O Lord, open thou my lips, and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else I would give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.

LV.

GIVE ear to my prayer, O God; and hide not thyself from my supplication. Attend to me, and hear me. I mourn in my complaint and make a noise: because of the voice of the enemy, with the oppression of the wicked: for they cast iniquity upon me, and hate me in anger.

My heart is pained within me; and the terrors of death are fallen upon me. I said, O that I had wings like a dove, then would I fly away, and be a rest. Lo, I would wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest.

I have seen violence and strife in the city. Day and night they go about it upon the walls of it. Mischief also and sorrow are in the midst of it. Wickedness is in the midst thereof: deceit and guile depart not from her streets.

It was not an enemy that reproached me, then I could have borne it; neither was it he that hated me, that did magnify himself against me, then I would have hid myself from him. But it was thou, a man, my equal, my guide, and my acquaintance. We took sweet counsel together, and walked unto the house of God in company.

As

As for me, I will call upon God: and the Lord will save me. Evening and morning, and at noon, I will pray and cry aloud, and he will hear my voice. He hath delivered my soul in peace, from the battle that was against me: for there were many with me.

The words of his mouth were smoother than butter, but war was in his heart: softer than oil, yet were they drawn swords.

Cast thy burthen on the Lord, and he will sustain thee: he will never suffer the righteous to be moved. Bloody and deceitful men shall not live out half their days, but I will trust in thee.

LVI.

Be merciful unto me, O God, for man would swallow me up: he fighting daily oppresseth me. My enemies would swallow me up: for they be many that fight against me, O thou most high.

What time I am afraid, I will trust in thee. Through God I will praise his word; in God I have put my trust; I will not fear what flesh can do to me. Every day they wrest my words: all their thoughts are against me for evil. They gather together, and hide themselves, they mark my steps, when they wait for my soul.

Thou tellest my wandering; put thou my tears into thy bottle; are they not in thy book? When I cry to thee, my enemies shall turn back: this I know, because God is for me. In God I will praise his word. In the Lord I will praise his word. In God I have put my trust: I will not fear what man can do to me. Thy vows are upon me, O God: I will render praises unto thee; for thou hast delivered my soul from death: wilt thou not keep my feet from falling, that I may walk before God in the light of the living?

LVII.

Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: yea in the shadow of thy wings I will make my refuge, until these calamities be overpast. I will cry unto God most high: unto God who performeth all things for me. He will send from heaven, and

and save me from the reproach of him that would swallow me up. God will send forth his mercy and his truth.

My soul is among lions, and I lie even among them that are set on fire; men whose teeth are spears and arrows, and their tongue a sharp sword.

Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

My heart is fixed, O God, my heart is fixed; I will sing and give praise. Awake my glory: I will awake early. I will praise thee, O Lord, among the people: I will sing to thee among the nations. For thy mercy is great unto the heavens, and thy truth unto the clouds.

LXI.

HEAR my cry, O God, attend unto my prayer. From the end of the earth will I cry to thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou hast been a shelter to me, and a strong tower from the enemy. I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Thou, O God, hast heard my vows, thou hast given me the heritage of those who fear thy name.

LXII.

TRULY my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation: he is my defence: I shall not be greatly moved.

In God is my salvation, and my glory: the rock of my strength, and my refuge is in God. Trust in him at all times ye people: pour out your heart before him: God is a refuge for us.

Men of low degree are vanity, and men of high degree are a lie: being laid in the balance, they are altogether lighter than vanity.

Trust not in oppression, and become not vain in robbery: if riches increase set not your heart upon them. God hath spoken once, twice have I heard this, that power belongeth unto God. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

LXIII.

LXIII.

O God, thou art my God, I will seek thee early: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where there is no water; to see thy power and glory, as I have seen thee in the sanctuary. Because thy loving-kindness is better than life, my lips shall praise thee. Thus I will bless thee whilst I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips; when I remember thee on my bed, and meditate on thee in the night-watches. Because thou hast been my help; therefore in the shadow of thy wings I will rejoice. My soul followeth hard after thee: thy right hand upholdeth me.

LXIV.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity. Who sharpen their tongue like a sword, and bend their bows to shoot their arrows, even bitter words. That they may shoot in secret at him that is upright: suddenly they shoot at him, and fear not. They encourage themselves in an evil matter: they commune of laying snares privily: saying, Who shall see them?

But God shall shoot at them with an arrow: suddenly they shall be wounded. They shall make their own tongue to fall upon themselves: every one that seeth them will flee away. And all men shall fear, and declare the work of God: for they shall wisely consider of his doing.

The righteous shall be glad in the Lord, and trust in him, and all the upright in heart shall glory.

LXV.

PRAISE waiteth for thee, O God, in Sion: and unto thee shall the vow be performed. O thou who hearest prayer, unto thee all flesh shall come.

Iniquities had prevailed against me: as for our transgressions thou shalt purge them away.

Blessed

Blessed is the man whom thou choofest, and caufest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea: who by his strength setteth fast the mountains; being girded with power: who stilleth the noise of the seas, the noise of their waves, and the tumult of the people. They also that dwell in the uttermost parts are afraid at thy tokens; thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth and waterest it: thou greatly enrichest it with the river of God which is full of water: thou preparest them corn when thou hast so provided for it. Thou waterest the ridges of it abundantly: thou settest the furrows: thou makest it soft with showers, thou blestest the springing thereof. Thou crownest the year with thy goodness, and thy paths drop fatness. They drop on the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered with corn; they shout for joy, they also sing.

LXVI.

MAKE a joyful noise unto God, all ye lands. Sing forth the honour of his name: make his praise glorious. Say unto God, How terrible art thou in thy works! Through the greatness of thy power shall thine enemies submit themselves to thee. All the earth shall worship thee, and sing unto thee: they shall sing to thy name.

Come and see the works of God: he is terrible in his doing towards the children of men. He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him. He ruleth by his power for ever: his eyes behold the nations: let not the rebellious exalt themselves.

Bless our God, O ye people, and make the voice of his praise to be heard; who holdeth our soul in life, and suffereth not our feet to be moved. For thou, O God, hast proved us: thou hast tried us as silver is tried. I will

go into thy house with burnt-offerings: I will perform to thee my vows, which my lips have uttered, and I have spoken with my mouth, when I was in trouble.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried to him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me. But verily God hath heard me; he hath attended to the voice of my prayer.

Blessed be God, which hath not turned away my prayer, nor his mercy from me.

LXVII.

God be merciful unto us, and bless us: and cause his face to shine upon us: that thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God, let all the people praise thee. Let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth.

Let the people praise thee, O God, let all the people praise thee. Then shall the earth bring yield its increase: and God, even our God, will bless us. God will bless us, and all the ends of the earth shall fear him.

LXVIII.

LET God arise, let his enemies be scattered, let them that hate him flee before him. As smoke is driven away, and as wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous rejoice with gladness before God, yea let them exceedingly rejoice.

Sing unto God, sing praises to his name: extol him who rideth on the heavens, by his name Jehovah, and rejoice before him. A father of the fatherless, and a judge of the widows, is God in his holy habitation. God placeth the solitary in families; he bringeth out those who are bound with chains; but the rebellious dwell in a dry land.

O God, when thou wentest forth before thy people; when thou didst march through the wilderness; the earth shook, the heavens also dropped at the presence of God: Sinai itself

itself was moved at the presence of God, the God of Israel. Thou didst send a plentiful rain, whereby thou confirmedst thy inheritance, O God, when it was weary. Thy congregation dwelt in it; thou hast prepared of thy goodness for the poor.

The Lord gave the word, great was the company of those that published it. Kings of armies fled away; and she who remained at home, divided the spoil.

Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

The chariots of God are twenty thousand, even thousands of angels: the Lord is among them as in Sinai, in the holy place.

Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them. Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation. Unto God the Lord belong the issues from death. But God shall wound the head of his enemies: the hairy crown of such a one as goeth on still in his trespasses.

Sing unto God, ye kingdoms of the earth: O sing praises to the Lord, to him that sitteth upon the heaven of heavens, which were of old.

LXIX.

SAVE me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters where the floods overflow me. I am weary with crying, my throat is dried: mine eyes fail while I wait for my God.

O God thou knowest my foolishness; and my sins are not hid from thee. Let not those who wait on thee be ashamed for my sake, O Lord God of hosts: let not those who seek thee, be confounded for my sake, O God of Israel; because for thy sake I have suffered reproach: shame hath covered my face. I am become a stranger unto my brethren, and as an alien to my mother's children. For the zeal of thy house hath eaten me up; and the re-

reproaches

proaches of them that reproached thee are fallen upon me. When I wept, and chastened my soul with fasting, that was to my reproach. When I make sackcloth my garment, I become a proverb to them. They that sit in the gate speak against me; and I was the song of the drunkards.

But as for me, my prayer is unto thee, O Lord, in an acceptable time: hear me, O God, in the multitude of thy mercy, and in the truth of thy salvation. Deliver me out of the mire, that I may not sink down: let me be delivered from them that hate me; and from the deep waters. Let not the flood of waters overflow me, nor let the deep swallow me up, nor the pit shut its mouth upon me.

Hear me, O Lord, for thy loving-kindness is good. According to the multitude of thy tender mercies, look towards me. Hide not thy face from thy servant, for I am in trouble: hear me speedily. Draw near to my soul, and redeem it: deliver me from my enemies. Thou hast known my reproaches, and my shame, and dishonour: mine adversaries are all before thee. Reproach hath broken my heart, I am full of heaviness: I looked for some to take pity, but there was none; and for comforters but I found none. They gave me also gall for my meat, and in my thirst they gave me vinegar to drink. They persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded.

As for me, I am poor and sorrowful; let thy salvation, O God, set me on high. Then I will praise the name of God with a song, and magnify him with thanksgiving. The humble shall see this, and be glad: the heart of those who seek God shall live. For the Lord heareth the poor, and despiseth not his prisoners. Let the heaven and earth praise him, the seas, and every thing that moveth in them.

LXXI.

In thee, O Lord, do I put my trust, let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape: incline thy ear unto me and save me. Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me, for thou art my rock and my fortress.

Deliver me, O my God, out of the hand of the wicked : out of the hand of the unrighteous and cruel man. For thou art my hope, O Lord God ; thou hast been my trust from my youth. By thee I have been supported from the womb, my praise shall be of thee continually. I am as a wonder to many, but thou art my strong refuge. Let my mouth be filled with thy praise, and with thy honour all the day.

Cast me not off in the time of old age, forsake me not when my strength faileth. My enemies speak against me : and those who lay wait for my soul take counsel together, saying, God hath forsaken him, persecute and take him, for there is none to deliver him. But I will hope continually, and will yet praise thee more and more. My mouth shall shew forth thy righteousness, and thy salvation all the day ; for I know not the numbers thereof. I will gain the strength of the Lord God : I will make mention of thy righteousness, even of thine only.

O God, thou hast taught me from my youth ; and hitherto I have declared thy wondrous works. Now also when I am old and grey-headed, O God, forsake me not ; until I have shewed thy strength to this generation, and thy power to every one that is to come.

Thy righteousness, O God, is very high, who hast done great things : who is like unto thee ? Thou, who hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side. My lips shall greatly rejoice when I sing to thee ; and my soul which thou hast redeemed. My tongue also shall speak of thy righteousness all the day long : for they are confounded and brought to shame who seek my hurt.

LXXIII.

TRULY God is good to Israel, even to such as are of a clean heart. But as for me my feet were almost gone : my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death : but their strength is firm. They are not in trouble as other men. Therefore pride

compasseth

compasseth them about as a chain: violence covers them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt and speak wickedly: they utter oppression with haughtiness. They set their mouth against the heavens: and their tongue goeth through the earth. They say, How doth God know? and is there knowledge in the Most High?

Behold these are the ungodly, who prosper in the world: they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long I have been smitten, and chastened every morning.

When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then I understood their end. Surely thou didst set them in slippery places: and makest them fall from an elevated station. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.

Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant: I was as a beast before thee. Yet I am continually with thee: thou hast held me by my right hand. Thou shalt guide me by thy counsel, and afterwards receive me into glory. Whom have I in heaven but thee? and there is none on earth that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever. When lo, those who are far from thee shall perish: thou destroyest all them that forsake thee. But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

LXXIV.

O God, why hast thou cast us off for ever? Why doth thy anger smoke against the sheep of thy pasture? Remember thy congregation which thou hast purchased of old: the rod of thine inheritance which thou hast redeemed, this Mount Sion wherein thou hast dwelt. How long shall

the adversary reproach? shall the enemy blaspheme thy name for ever?

God is my king of old, working salvation in the midst of the earth. Thou didst divide the sea by thy strength: thou didst break the heads of the dragons in the waters. Thou driedst up mighty rivers. The day is thine, the night also is thine; thou hast prepared the light and the sun. Thou didst set all the borders of the earth; thou hast made summer and winter.

O deliver not the soul of thy turtle-dove unto the multitude of the wicked: forget not the congregation of thy poor for ever. Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty. Let not the oppressed return ashamed: let the poor and needy praise thy name.

LXXV.

UNTO thee, O God we give thanks: unto thee do we give thanks: for that thy name is near, thy wondrous works declare.

When I receive the congregation I will judge uprightly. I said to the fools, Deal not foolishly; and to the wicked, Lift not up the horn. Lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; he putteth down one, and setteth up another. For in the hand of the Lord there is a cup, and the wine is red: it is full of mixture, he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring them out, and drink them.

LXXVI.

IN Judah God is known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling-place in Sion. There he broke the arrows of the bow, the shield, and the sword, and the battle. Thou art more glorious and excellent than the mountains of prey. The stout-hearted are become a spoil: they have slept their sleep, and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horse
are

are cast into a dead sleep. Thou, even thou, art to be feared; and who may stand in thy sight when once thou art angry? Thou causest judgment to be heard from heaven, and the earth feared and was still. When God rose up to judgment, to save all the meek of the earth. Surely the wrath of man shall praise thee? the remainder of it thou wilt restrain. Vow, and pay unto the Lord your God; let all that are round about him bring gifts unto him that ought to be feared. He shall cut off the spirit of princes: he is terrible to the kings of the earth.

LXXVII.

I CRIED unto God with my voice, and he gave ear to me. In the day of my trouble I sought the Lord: my soul refused to be comforted. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Thou holdest mine eyes waking: I am so troubled that I cannot speak.

I have considered the days of old, the years of ancient times. I call to remembrance my song in the night: I commune with mine own heart, and my spirit made diligent search. Will the Lord cast off for ever? will he be favourable no more? Is his mercy gone for ever? Doth his promise fail for ever? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?

And I said, this is my infirmity; but I will remember the years of the right hand of the Most High. I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate on all thy works, and talk of thy doings. Thy way, O God, is in the sanctuary: thou hast declared thy strength among the people. With thy arm thou hast redeemed thy people, the sons of Jacob and Joseph. The waters saw thee, O God, the waters saw thee: they were afraid: the depths also were troubled, the clouds poured out water, the skies sent out a sound: thine arrows went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world, the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are

not known. Thou didst lead thy people like a flock, by the hand of Moses and Aaron.

LXXXIV.

How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. The sparrow hath found a house, and the swallow a nest for herself, in which she may lay her young; even thine altars, O Lord of hosts, my king and my God.

Blessed are they who dwell in thy house, they will be still praising thee. Blessed is the man whose strength is in thee, who passing through the valley of Baca, make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God.

O Lord of hosts, hear my prayer; give ear, O God of Jacob. Behold O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness. For the Lord God is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

O Lord of hosts, blessed is the man who trusteth in thee.

LXXXV.

Thou hast been favourable, O Lord, to thy land, and hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people: thou hast covered all their sin. Thou hast withdrawn thy wrath; and turned from the fierceness of thy anger.

Turn us, O God of our salvation: shew us thy mercy, and grant us thy salvation.

I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Surely his salvation is nigh to them that fear him; that glory may dwell in our land. Mercy and truth are met together: righteousness and peace have kissed each other. Truth shall spring out of the earth; and
righteousness

righteousness shall look down from heaven. The Lord also shall give that which is good: and our land shall yield her increase.

LXXXVI.

A Prayer of David.

Bow down thine ear, O Lord: hear me, for I am poor and needy. Preserve my soul, for I am holy: O my God, save thy servant, who trusteth in thee. Be gracious to me for I cry unto thee daily. Make glad the soul of thy servant: for to thee, O Lord, do I lift up my spirit. Thou art good, and ready to forgive, and plentiful in mercy to all who call upon thee. Listen to my prayer, O Lord, and attend to the voice of my supplications. I will call upon thee in the day of my trouble. There is none like to thee, O Lord; neither are there any works like unto thy works. All nations whom thou hast made shall come and worship before thee, and shall glorify thy name. For thou art great and doest wonderful things: thou art God alone.

Teach me thy way, O Lord: I will walk in thy truth: unite my heart to fear thy name. I will praise thee, O Lord my God, with my whole heart: and I will glorify thy name for evermore. For thy mercy is great towards me: and thou hast delivered my soul from the lowest hell. O God, the proud are risen up against me, and the assemblies of violent men have sought after my soul; and have not set thee before them. But thou, Lord, art a God full of compassion, and gracious; long-suffering, and plentiful in mercy and truth. O turn to me, and give thy strength to thy servant, and save the son of thine handmaid. Shew me a token for good, that those who hate me may see it, and be ashamed: because thou, O Lord, hast helped me and comforted me.

LXXXIX.

I will sing of the mercies of the Lord for ever: with my mouth I will make known thy faithfulness to all generations. I have said, mercy shall be built up for ever: thy faithfulness wilt thou establish in the heavens. There shall thy wonders be praised, O Lord; thy faithfulness shall in

the congregation of the saints. For who in heaven can be compared unto the Lord? who among the sons of the mighty can be likened to the Lord?

God is greatly to be feared in the assembly of the saints: and to be had in reverence of all them that are about him. O Lord God of hosts, who is a strong Lord like unto thee; or to thy faithfulness round about thee? Thou rulest the raging of the sea: when the waves of it arise, thou stillest them. The heavens are thine, the earth also is thine: as for the world, and the fullness thereof, thou hast founded them. The north and the south, thou hast created them: Tabor and Hermon shall rejoice in thy name. Thou hast a mighty arm, strong is thy hand, and high thy right hand. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Blessed are the people who know the joyful sound: they shall walk, O Lord, in the light of thy countenance. Through thy name they rejoice all the day; and in thy righteousness shall they be exalted. For thou art the glory of their strength: in thy favour our horn shall be exalted. The Lord is our defence, and the Holy One of Israel is our king. Then thou didst speak in vision to thy holy one, and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the people. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my first-born, higher than the kings of the earth. I will keep my mercy for him for evermore, and my covenant shall stand fast with him. His seed will I make to endure for ever; and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and observe not my commandments; then I will visit their transgression with a rod, and their iniquity with stripes; but I will not take my loving-kindness wholly from him, nor suffer my faithfulness to fail.

XC.

A Prayer of Moses, the man of God.

LORD thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or thou hadst

hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood, they are as a sleep: in the morning they are like grass which groweth up: in the morning it groweth up and flourisheth: in the evening it is cut down and withereth. We are consumed by thine anger, and troubled by thy wrath. Thou dost place our iniquities before thee, our secret sins in the light of thy countenance. All our days pass away in thy wrath; we spend our years as a tale that is told. The days of our years are threescore years and ten; and if, by reason of strength, they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we fly away.

So teach us to number our days, that we may apply our hearts unto wisdom. O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Make us glad, according to the days wherein thou hast afflicted us,* and the years in which we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. Let the beauty of the Lord our God be upon us, and establish thou the work of our hands; yea, the work of our hands, establish thou it.

XCI.

I WILL say of the Lord, He is my refuge, my fortress, my God, in him will I trust. Surely he will deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings thou shalt trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor the destruction which wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come to thee. Only with thy eyes thou shalt behold, and see the reward of the wicked. Because thou hast made the

* For our good, that we might be brought to love God above all.

Lord thy refuge; even the Most High thy habitation. No evil shall befall thee; neither shall any plague come near thy dwelling: for he will give his angels charge over thee, to keep thee in all thy ways. They will bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore I will deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble: I will deliver him, and honour him: with length of days will I satisfy him, and shew him my salvation.

XCII.

It is a good thing to give thanks unto the Lord, and to sing praises to thy name, O Most High: to shew forth thy loving-kindness in the morning, and thy faithfulness every night: for thou, Lord, hast made me glad through thy work: I will rejoice in the works of thy hands.

How great are thy works, O Lord! and thy thoughts are very deep: a brutish man does not know, nor doth a fool understand this. When the wicked spring as the grass, and all the workers of iniquity flourish, it is that they shall be destroyed for ever: but thou, Lord, art most high for evermore.

The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon. Those that are planted in the house of the Lord, will flourish in the courts of our God. They shall still bring forth fruit, in old age: they shall be fat and flourishing: to shew that the Lord is upright: he is my rock, and there is no unrighteousness in him.

XCIII.

THE Lord reigneth, he is clothed with majesty, the Lord is clothed with strength, wherewith he hath girded himself: the world also is established, so that it cannot be moved. The floods have lifted up their voice; they lift up their waves. The Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea.

Thy

Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.

XCIV.

O Lord God, to whom vengeance belongeth, shew thyself. Arise, O Judge of the earth, render a reward to the proud. How long shall the wicked triumph, O Lord; how long shall they utter and speak hard things; and all the workers of iniquity boast themselves? They break in pieces thy people, and afflict thy heritage. They slay the widow and the stranger, and murder the fatherless: yet they say the Lord shall not see, neither shall the God of Jacob regard it.

Understand, ye brutish among the people: and ye fools, when will ye be wise? he that planteth the ear, shall he not hear? he that formed the eye, shall he not see? he that chastiseth the heathen, shall he not correct? he that teacheth man knowledge, shall he not know? the Lord knoweth the thoughts of man, that they are vanity.

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest in the days of adversity, until the pit be digged for the ungodly. For the Lord will not cast off his people, nor forsake his inheritance. But judgment shall return unto righteousness, and all the upright in heart shall follow it.

Who will rise up for me against the evil doers; or stand up for me against the workers of iniquity? Unless the Lord had been my help, my soul had almost dwelt in silence. When I said, My foot slippeth, thy mercy, O Lord, held me up. In the multitude of my thoughts within me, thy comforts delight my soul.

Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? They gather themselves together against the life of the righteous, and condemn the innocent blood. But the Lord is my defence, and my God is the rock of my refuge.

XCV.

O Come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving: for the Lord is a great God;

and a great king, above all gods. In his hand are the deep places of the earth; the strength of the hills is his also: to him belongeth the sea, and he it was that made it; and his hands formed the dry land. O come, let us worship, and bow down; let us kneel before the Lord our Maker. For he is our God, and we are the people of his pasture, and the sheep of his hand.

This day, if ye will hearken to his voice, harden not your heart, as in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works. Forty years long was I grieved with that generation, and said, They are a people that do err in their heart, and they have not known my ways: unto whom I swear in my wrath, that they should not enter into my rest.

XCVII.

THE Lord reigneth, let the earth rejoice: let the multitude of isles be glad. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his adversaries round about. His lightnings enlightened the world: the earth saw and trembled. The hills melted like wax at the presence of the Lord; at the presence of the Lord of the whole earth. The heavens declared his righteousness, and all the people saw his glory.

Confounded be all they that serve graven images; that boast in idols: worship him all ye angels. Sion heard and was glad; and the daughters of Judah rejoiced, because of thy judgments, O Lord. For thou art high above all the earth: thou art exalted far above all gods.

Ye that love the Lord, hate evil. He preserveth the souls of his saints: he delivereth them from the power of the wicked. Light is sown for the righteous, and gladness for the upright in heart.

Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness.

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MAKE a joyful noise to the Lord, all ye lands. Serve the Lord with gladness. Know that the Lord he is God;

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it is he that made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful to him, and bless his name. For the Lord is good, his mercy is everlasting, and his truth endureth to all generations.

CI.

I WILL sing of mercy and judgment: unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way; O when wilt thou come to me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes. I hate the work of them that turn aside: it shall not cleave to me. A perverse heart shall depart from me: I will not know a wicked person.

My eyes shall be on the faithful of the land, that they may dwell with me: he that walketh in the path of virtue, he shall serve me. He that acteth deceitfully, shall not dwell in my house: he that speaketh lies shall not tarry in my sight.

CII.

HEAR my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day of my distress: in the day when I call answer me speedily: for my days are consumed like smoke; and my bones are burnt as a hearth. My heart is smitten, and withered like grass; so that I forget to eat my bread. I am like a pelican in the wilderness; like an owl of the desert. I watch, and am as a sparrow alone upon the house-top. All the day my enemies reproach me. I have eaten ashes like bread, and mingled my drink with weeping. My days are like a shadow, that declineth; but thou, O Lord, endurest for ever, and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord; and all the kings of the earth thy glory.

When the Lord buildeth up Zion, he shall appear in his glory, He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generations

vation to come; and the people who shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to die; that they may declare the name of the Lord in Zion, and his praise in Jerusalem: when the people are gathered together, and the kingdoms to serve the Lord. I said, O my God, take me not away in the midst of my days; thy years are throughout all generations. Of old thou hast laid the foundations of the earth; and the heavens are the work of thy hands: they shall perish, but thou shalt endure; yea, all of them will become old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their offspring shall be established before thee.

CIII.

BLESS the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts to the children of Israel. The Lord is merciful and gracious; slow to anger, and plenteous in mercy, he will not always chide; neither will he keep his anger for ever. He hath not dealt with us after our sins; nor requited us according to our iniquities. For as the heaven is high above the earth; so, great is his mercy toward them that fear him. As far as the east is from the west; so far, hath he removed our transgressions from us. As a father pitieth his children, so the Lord pitieth them that fear him: for he knoweth our frame, he remembereth we are dust.

The days of man are as grass: as a flower of the field, so he flourisheth: the wind passeth over it, and it is gone; and the place thereof shall know it no more; but the mercy

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of the Lord is from everlasting to everlasting upon those that fear him: and his righteousness unto children's children, to such as keep his covenant, and towards those who remember his commandments to do them.

The Lord hath prepared his throne in the heavens: and his kingdom ruleth over all. Bless the Lord, ye his angels: that excel in strength, that do his commandments, hearkening unto the voice of his word: bless the Lord, all ye his hosts, his ministers who do his pleasure: bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soul.

CIV.

Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty; who coverest thyself with light, as with a garment, and stretchest out the heavens as a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariots, and walketh upon the wings of the wind; who maketh his angels spirits, his ministers a flaming fire; who laid the foundations of the earth, that it should not be removed for ever. Thou coverest it with the deep as with a garment; the waters stood above the mountains; at thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains, and descend by the vallies to the place which thou hast founded for them. Thou hast set a bound, that they may not pass over; that they return not again to cover the earth.

He sendeth the springs into the vallies, which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst; the fowls of the heaven shall have their habitation by them, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

God causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and bread which strengtheneth man's heart.

The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted; where the birds make their nest; as for the stork, the fir trees are her house.

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The high hills are a refuge for the wild goats; and the rocks for the coney. He appointeth the moon for seasons; the sun knoweth his going down. Thou makest darkness, and it is night; all the beasts of the forest creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they withdraw themselves, and lay them down in their dens. Man goeth forth to his work, and to his labour until the evening.

O Lord, how manifold are thy works; in wisdom thou hast made them all; the earth is full of thy riches? So is this great and wide sea, in which are things creeping innumerable, both small and great living creatures. There go the ships; and there is that * leviathan whom thou hast formed to play in it. These all wait upon thee; that thou mayest give them their food in due season; that, thou givest to them, they gather. Thou openest thine hand; they are filled with good: thou hidest thy face; they are troubled: thou takest away their breath; they die, and return to their dust: thou sendest forth thy spirit; they are created; and thou renewest the face of the earth.

The glory of the Lord shall endure for ever: the Lord rejoiceth in his works. He looketh on the earth, and it trembleth; he toucheth the hills and they smoke.

I will sing unto the Lord as long as I live: I will sing praises unto my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord. Bless thou the Lord, O my soul.

CVII.

GIVE thanks to the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands; from the east and from the west, from the north and from the south. They wandered in the wilderness, in a solitary way, they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. He led them

never before known waters, and they found a new well. O

* Supposed to be the whale.

forth by the right way, that they might go to a city of habitation.

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! he satisfieth the longing soul, and filleth the hungry soul with goodness.

Those that sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and despised the counsel of the Most High; therefore he brought down their heart with labour, and there was none to help them. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness, and the shadow of death, and brake their bands in sunder.

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! He hath broken the gates of brass, and cut the bars of iron asunder.

Fools by means of their transgression and iniquities are afflicted: their soul abhorreth all manner of food, and they draw near to the gates of death. Then they cry unto the Lord in their distress, he saveth them out of their tribulation; he sent his word and healed them, and delivered them from their destructions.

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them offer sacrifices of thanksgiving, and declare his works with rejoicing.

They that go down to the sea in ships, and do business in the great waters. These see the works of the Lord, and his wonders in the deep. He commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to heaven; they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man; and their wisdom is swallowed up. Then they cry to the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then they are glad because they be quiet; so he bringeth them unto their desired haven.

O that men would praise the Lord for his goodness, and
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for his wonderful works to the children of men! Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. He turneth rivers into a wilderness, and springs of water into dry ground. A fruitful land into barrenness, for the wickedness of them that dwell therein. Again, he maketh the wilderness a pool of water, and dry ground springs of water. There he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields and plant vineyards, which may yield fruits of increase. He blesteth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. Again they are diminished and brought low by oppression, affliction and sorrow. He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way; but the poor he setteth on high from affliction, and maketh him families like a flock. The righteous shall see it and rejoice: and all iniquity shall stop her mouth.

Who is wise, and will observe those things, even they shall understand the loving-kindness of the Lord.

CX.

THE Lord said to my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord will send the rod of thy strength out of Zion. Rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness. From the womb of the morning, thou hast the dew of thy youth. The Lord hath sworn and will not repent.

Thou art a priest for ever, after the order of Melchizedek. The Lord, at thy right hand, shall strike through kings in the day of his anger. He shall judge among the heathen: he shall fill the places with the dead bodies. He shall wound the heads over many countries. He shall drink of the brook in the way; therefore shall he lift up the head.

CXI.

I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. The

This Psalm appears to be relating to Christ, the Messiah; and is to be understood in a spiritual sense.

works of the Lord are great, sought out by all them who have pleasure therein. His work is honourable and glorious; and his righteousness endureth for ever. He hath made his wonderful works to be remembered: the Lord is gracious, and full of compassion. He hath given food to them that fear him: he remembereth his covenant for ever. He hath shewed his people the power of his works, that he may give them the inheritance of the heathen. The works of his hands are truth and justice: all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. He sent redemption unto his people. He hath commanded his covenant for ever: holy and reverend is his name.

The fear of the Lord is the beginning of wisdom: a good understanding have all those who do his commandments: his praise endureth for ever.

CXII.

BLESSED is the man who feareth the Lord, who delighteth greatly in his commandments. His offspring shall be mighty upon earth: the generation of the upright shall be blessed. Wealth and riches shall be in his house: and his righteousness will endure for ever. Unto the upright, there ariseth light in the darkness. He is gracious and full of compassion, and righteous.

A good man sheweth favour and lendeth: he will guide his affairs with discretion: he shall never be moved. The righteous shall be had in everlasting remembrance. He shall not be afraid of evil-tidings: his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid. He hath distributed, he hath given to the poor, his righteousness will endure for ever, his horn shall be exalted with honour. The wicked shall see it, and be grieved: he shall gnash his teeth, and melt away: the desire of the wicked shall perish.

CXIII.

PRaise the Lord, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord, from this time forth and for evermore. From the rising

of the sun to the going down of the same, the name of the Lord is to be praised.

The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high? who humbleth himself to behold the things that are in heaven, and in the earth. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill: that he may set them with princes, even with the princes of his people. He maketh the barren woman to keep house: and to be a joyful mother of children.

CXIV.

WHEN Israel went out of Egypt; the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion. The sea saw it and fled, Jordan was driven back, the mountains skipped like rams, and the little hills like lambs. What ailed thee, O sea, that thou fleddest; thou Jordan, that thou wast driven back; ye mountains, that ye skipped like rams, and ye little hills, like lambs. Tremble thou earth at the presence of the Lord; at the presence of the God of Jacob; who turned the rock into a standing water, the flint into a fountain of waters.

CXV.

NOT unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for truth's sake. Why should the heathen say, Where is now their God? Our God is in the heavens: he hath done whatsoever he pleased. Their idols are silver and gold, the work of mens hands. They have a mouth, but speak not: eyes have they but see not. They have ears, but hear not: noses, but they smell not: hands, but handle not: feet have they, but they walk not: neither can they speak through their throat. Those that make them are like them: so is every one that trusteth in them.

Ye that fear the Lord, trust in the Lord: he is their help and their shield. He will bless them that fear him, both small and great. The heaven, even the heavens are the Lord's: but the earth he hath given to the children of men.

The

The dead praise not the Lord, neither any who go down into silence. But we will bless the Lord henceforth, even for ever.

CXVI.

I LOVE the Lord, because he hath heard my voice, and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the streights of the grave took hold on me: I found trouble and sorrow. Then I called on the name of the Lord; I beseech thee, O Lord, deliver my soul.

The Lord is gracious and righteous, yea our God is merciful. The Lord preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

I will walk before the Lord in the land of the living. I believed, therefore have I spoken. I was greatly afflicted, I said in my haste, All men are liars.

What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, now, before all his people.

Precious in the sight of the Lord, is the death of his saints.

O Lord, I am thy servant, and the son of thy hand-maid: thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

CXVIII.

O GIVE thanks unto the Lord, for he is good: his mercy endureth for ever. Let Israel now say, that his mercy endureth for ever.

I called upon the Lord in distress: the Lord answered me, and set me in a large place. The Lord is on my side, I will not fear what man can do to me. The Lord taketh my part with them that help me. It is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord, than to confide in princes.

The

The Lord is my strength and song: he is become my salvation. The voice of rejoicing and salvation is in the tabernacle of the righteous. The right hand of the Lord doth valiantly: the right hand of the Lord is exalted.

I shall not die, but shall live, and declare the works of the Lord. He hath greatly chastised me, but hath not given me over unto death.

Open to me the gates of righteousness: I will enter into them, and will praise the name of the Lord: this is the gate of the Lord, into which the righteous shall enter. I will praise thee, for thou hast heard me, and art become my salvation.

The stone which the builders refused, is become the head of the corner. This is the Lord's doing, it is marvellous in our eyes. This is the day which the Lord hath made, we will rejoice and be glad in it. Save now, I beseech thee, O Lord, I beseech thee, send now prosperity. Blessed is he who cometh in the name of the Lord. We have blessed you from the house of the Lord, God is the Lord, who hath shewed us light.

CXIX.

BLESSED are the undefiled in the way, who walk in the law of the Lord. Blessed are those that keep his testimonies, and who seek him, with the whole heart. They also do no iniquity, they walk in his ways.

Thou hast commanded us to keep thy precepts diligently. Oh that my ways may be directed to keep thy statutes! Then I shall not be ashamed, when I have regard to all thy commandments. I will praise thee with uprightness of heart, when I have learned thy righteous judgments.

Wherewith shall a young man cleanse his way? By taking heed thereto, according to thy word. With my whole heart have I sought thee: let me not wander from thy commandments. Thy word have I hid in my heart, that I might not sin against thee. Teach me thy statutes, O Lord: with my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies

nies above all riches. I will meditate in thy precepts, and have regard to thy ways. I will delight myself in thy ordinances, and will not forget thy word.

Deal bountifully with thy servant, that I may live and keep thy word. Open thou mine eyes, that I may behold wonderful things out of thy law. I am a stranger in the earth, hide not thy commandments from me.

Thou hast rebuked the proud, those that err from thy commandments. Remove from me reproach and contempt, for I have kept thy testimonies. Princes did sit and speak against me, but thy servant did meditate in thy statutes. Thy testimonies also are my delight, and my counsellors.

My soul cleaveth unto the dust: quicken me according to thy word. Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

My soul melteth for heaviness: strengthen thou me according to thy word. Remove from me the way of falsehood, and grant me thy law graciously. I have chosen the way of truth: I have laid before me thy judgments. I have stuck unto thy testimonies; O Lord let me not be ashamed. I will run the way of thy commandments, when thou shalt enlarge my heart.

Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. Give me understanding, and I will keep thy laws; yea, I will observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart to thy testimonies: turn away mine eyes from beholding vanity: quicken thou me in thy way. Establish thy word to thy servant, who is devoted to thy fear. Behold I have longed after thy precepts: quicken me in thy righteousness.

Let thy mercies come also unto me, O Lord; even thy salvation, according to thy word. So shall I have to answer him that reproacheth me: for I trust in thy word. Take not the word of thy truth from my mouth, for I have hoped in thy judgments. So shall I observe thy law continually, and I will walk at liberty: for I seek thy precepts.

I will speak of thy testimonies also before kings; and will not be ashamed. I will delight myself in thy commandments

mandments which I have loved, and will meditate in thy precepts.

Remember thy word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction; for thy word hath quickened me. The proud have had me greatly in derision; yet I have not declined from thy law. I remembered thy judgments of old, O Lord, and have comforted myself. Horror hath taken hold of me, because of the wicked who forsake thy law. Thy statutes have been my songs in the house of my pilgrimage. I remembered thy name in the night, and have kept thy law.

Thou art my portion, O Lord: I have said that I would keep thy words. I entreated thy favour with my whole heart: be merciful unto me according to thy word. I thought on my ways: and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments. I am a companion of all them that fear thee, of them that keep thy commandments. The earth, O Lord, is full of thy mercy: teach me thy statutes.

Thou hast dealt well with thy servant, O Lord, according to thy word. Teach me good judgment and knowledge, for I have believed thy commandments. Before I was afflicted, I went astray; but now have I kept thy word. Thou art good, and doest good: teach me thy statutes. The proud have forged a lie against me: but I will keep thy precepts with my whole heart. Their heart is fat, as for me I delight in thy law.

It is good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth is better to me, than thousands of gold and silver.

Thy hands have made me, and fashioned me: give me understanding that I may learn thy commandments. Those who fear thee will be glad when they see me; because I have hoped in thy word.

I know, O Lord, that thy judgments are right: and that in faithfulness thou hast afflicted me. Let thy merciful kindness be for my comfort, I pray thee; according to thy word unto thy servant. Let thy tender mercies come unto me, that I may live: for thy law is my delight. Let the
proud

proud be ashamed, for they dealt perversely with me without a cause: but I will meditate in thy precepts. Let those turn unto me, who fear thee, and those who have known thy testimonies. Let my heart be found in thy statutes; that I may not be ashamed.

My soul fainteth for thy salvation, but I hope in thy word: mine eyes fail for thy word, saying, When wilt thou comfort me? The proud have digged pits for me, which are not according to thy law. All thy commandments are in faithfulness: they persecute me wrongfully, help thou me. They had almost consumed me on earth; yet I forsook not thy precepts. Quicken me according to thy loving-kindness, so shall I keep the testimony of thy mouth.

Thy word, O Lord, is settled for ever in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth, they continue this day according to thine ordinances; for all are thy servants.

Unless thy law had been my delight, I should have perished in mine affliction. I will never forget thy precepts: for with them thou hast quickened me. I am thine, save me: for I have sought thy precepts. The wicked lie in wait to destroy me; but I will consider thy testimonies. I have seen an end to all perfection, but thy commandment is exceeding broad.

O how I love thy law! it is my meditation all the day; by thy commandments thou hast made me wiser than my enemies: they are ever with me. I have more understanding than all my teachers; because thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts; I have refrained my feet from every evil way, that I may observe thy word. I have not departed from thy judgments: because thou hast instructed me. How sweet are thy words unto my taste; yea sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way.

Thy word is a lamp to my feet, and a light unto my path. I have promised, and will perform it, to keep thy righteous judgments. I am afflicted very much. Quicken me, O Lord, according to thy word. Accept, I beseech thee,

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thee,

thee, the free-will offerings of my mouth, and teach me thy judgments. Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart.

I hate vain thoughts; but thy law I love. Thou art my hiding place and my shield: I hope in thy word. Depart from me, ye evil doers; for I will keep the commandments of my God. Uphold me according to thy word, that I may live: and let me not be ashamed of my hope; hold thou me up, and I shall be safe. And I will have regard to thy statutes continually. Thou treadest down all them that err from thy statutes, for their deceit is falsehood. My flesh trembleth for fear of thee, and I am afraid of thy judgments.

I have done judgment and justice: leave me not to my oppressors. Mine eyes fail for thy salvation, and for the word of thy righteousness. Deal with thy servant according to thy mercy, and teach me thy statutes. I am thy servant: give me understanding that I may know thy testimonies. It is time for thee, Lord, to work, for they have made void thy law.

I esteem all thy precepts, concerning all things, to be right; and I hate every false way. Thy testimonies are wonderful: therefore doth my soul keep them: the entrance of thy words giveth light; it giveth understanding to the simple. Look thou upon me, and be merciful unto me, as thou usest to do towards those who love thy name. Direct my steps according to thy word, and let not any iniquity have dominion over me. Deliver me from the oppression of man: so will I keep thy precepts. Make thy face to shine upon thy servant; and teach me thy ordinances.

Thou art righteous, O Lord, and thy judgments are right. Thy testimonies which thou hast commanded, are righteous and very faithful. I am small and despised, yet I do not forget thy precepts.

Thy righteousness is an everlasting righteousness, and thy law is the truth. I cried with my whole heart, hear me, O Lord; I cried unto thee, save me, and I shall keep thy testimonies. I prevented the dawning of the morning: mine eyes prevent the night watches, that I might meditate

in thy word. Hear my voice according to thy loving kindness: quicken me according to thy judgment.

Consider mine affliction, and deliver me: for I do not forget thy law. Salvation is far from the wicked; for they seek not thy statutes.

Many are my persecutors, and mine enemies; yet I do not decline from thy testimonies. I beheld the transgressors; and was grieved, because they keep not thy word.

I hate and abhor falsehood, but I love thy law. Seven times a day I praise thee; because of thy righteous judgments. Great peace have they who love thy law; and nothing shall offend them. I have hoped for thy salvation, I have kept thy precepts and thy testimonies, O Lord, and all my ways are before thee.

My lips shall utter praise, when thou hast taught me thy statutes. My tongue shall speak of thy word: for all thy commandments are righteousness: let thine hand help me, for I have chosen thy precepts. I have gone astray like a lost sheep; seek thy servant, for I do not forget thy commandments.

CXX.

I CRIED unto the Lord in my distress, and he heard me. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar. My soul hath long dwelt with him that hateth peace; I am for peace, but when I speak, they are for war.

CXXI.

I WILL lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee slumbereth not. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand: the sun shall not smite thee by day, nor the moon by night: the Lord shall preserve thee from all evil: he shall preserve thy soul: the Lord shall keep thee in thy going out, and coming in, from this time forth, even for evermore.

CXXII.

I WAS glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is built as a city, which is compact together, whither the tribes go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord. There are set thrones of judgment, the thrones of the house of David.

Pray for the peace of * Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For the sake of my brethren and companions, I will now say, Peace be within thee.

CXXIII.

UNTO thee I lift up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters; and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, till he have mercy upon us.

Have mercy upon us, O Lord, have mercy upon us: for we are greatly filled with contempt. Our soul is filled with the scorning of those that are at ease, and with the contempt of the proud.

CXXIV.

IF it had not been the Lord who was on our side, may Israel now say; if it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us up quick; when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul.

Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers. Our help is in the name of the Lord, who made heaven and earth.

CXXV.

THEY that trust in the Lord shall be as mount Sion, which cannot be moved, but abideth for ever. As the mountains

* Jerusalem is a type of the gospel church, which is compact together in holy love and christian communion.

are round about Jerusalem, so the Lord is round about his people, henceforth even for ever. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands to iniquity. Do good, O Lord, to those that are good, to such as are upright in their hearts. As for those who turn aside into crooked ways, the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel.

CXXVI.

THE Lord hath done great things for us; of which we are glad. Turn again our captivity, O Lord, as the streams in the south.

Those who sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

CXXX.

OUT of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? but there is forgiveness with thee, that thou mayest be feared.

I wait for the Lord, my soul waiteth; and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning. Let Israel hope in the Lord, for with the Lord there is mercy; and with him is plentiful redemption. He shall redeem Israel from all his iniquities.

CXXXI.

O LORD, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned of its mother: my soul is even as a weaned child.

CXXXIII.

BEHOLD, how good and how pleasant it is, for brethren to dwell together in unity. It is like the precious ointment upon the head, which ran down upon the beard, upon Aaron's beard, that went down to the skirts of his garments: as the dew of Hermon, and as the dew which descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

CXXXVI.

O GIVE thanks unto the Lord, for he is good: for his mercy endureth for ever; to him who alone doth great wonders, whose mercy endureth for ever.

To him who by wisdom made the heavens, and stretched out the earth above the waters, who also made great lights; the sun to rule by day, the moon and stars to rule by night.

Who giveth food to all flesh. O give thanks unto the God of heaven; for his mercy endureth for ever.

CXXXVII.

By the rivers of Babylon, there we sat down, yea, we wept when we remembered Sion. We hanged our harps upon the willows: for there those who carried us away captive, required of us a song: and those who wasted us, asked for mirth, saying, Sing us one of the songs of Sion. How shall we sing the Lord's song in a strange land? if I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy.

CXXXVIII.

I WILL praise thee with my whole heart, I will worship towards thy holy temple, and praise thy name; for thy loving-kindness and truth; for thou hast magnified thy word above all thy name. In the day when I called upon thee, thou answeredst me, and strengthenedst me with strength in my soul. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth:

mouth: yea, they shall sing in the ways of the Lord; for great is the glory of the Lord. Though the Lord be high, yet he hath respect to the lowly; but the proud he knoweth afar off. Though I walk in the midst of trouble, thou wilt revive me; thou shalt stretch forth thy hand against the wrath of mine enemies, and thy right hand shall save me: the Lord will perfect that which concerneth me: thy mercy, O Lord, endures for ever.

CXXXIX.

O LORD, thou hast searched me, and known me: thou knowest my sitting down, and my rising up: thou understandest my thought afar off, thou compassedst my path and my lying down, and art acquainted with all my ways. There is not a word in my tongue, but lo, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

Whither shall I go from thy spirit; or whither shall I flee from thy presence? if I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there: if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand hold me. If I say, Surely the darkness shall cover me: even the night will be light about me; yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are the same to thee. Thou hast possessed my reins; thou hast covered me in my mother's womb.

I will praise thee, for I am fearfully and wonderfully made; thy works, O Lord, are marvellous, my soul knoweth it well. How precious also are thy thoughts unto me, O God: how great is the sum of them! if I should count them, they are more in number than the sand: when I wake, I am still with thee.

Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting.

CXL.

DELIVER me, O Lord, from the evil man: preserve me from the men of violence: who imagine mischiefs in their hearts: they are gathered together continually for war. They have sharpened their tongues like a serpent; the poison of adders is under their lips.

The proud have laid a snare for me, they have spread a net by the way side. I said unto the Lord, Thou art my God: give ear, O Lord, to the voice of my supplications. O God the Lord, the strength of my salvation, thou hast covered my head, in the day of battle.

I know that the Lord will maintain the cause of the afflicted, and the right of the poor. Surely the righteous shall give thanks unto thy name, the upright shall dwell in thy presence.

CXLI.

O LORD, I cry unto thee, make haste to help me, give ear to my voice when I cry unto thee. Let my prayer be set as incense before thee; and the lifting up of my hands as the evening sacrifice.

Set a watch before my mouth, keep the door of my lips. Suffer not my heart to incline to any evil thing, to practice wicked works with men that work in iniquity; and let me not eat of their dainties.

Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil which shall not break my head: for yet my prayer also shall be in their calamities.

Mine eyes are unto thee, O God the Lord: in thee is my trust, leave not my soul destitute.

CXLIH.

HEAR my prayer, O Lord; in thy faithfulness answer me, and in thy righteousness, enter not into judgment with thy servant; for in thy sight no man living shall be justified.

My spirit is overwhelmed within me: my heart within me is desolate. I remember the days of old, I meditate on all thy works, I contemplate the work of thy hands. I stretch forth my hands unto thee; my soul thirsteth after thee,

thee, as a thirsty land. Hide not thy countenance from me, lest I be as those who go down to the pit. Cause me to hear thy loving-kindness in the morning, for in thee do I trust: cause me to know the way in which I should walk, for I lift up my soul unto thee. Deliver me, O Lord, from my enemies, I fly to thee to hide me. Teach me to do thy will, for thou art my God; thy spirit is good, lead me into the land of uprightness. Quicken me, O Lord, for thy righteousness' sake, bring my soul out of trouble.

CXLIV.

BLESSED be the Lord, my strength, which teacheth my hands to war, and my fingers to fight;* my goodness, and my fortress, my high tower, and my deliverer; my shield, and he in whom I trust, who subdueth my people under me.

Lord, what is man that thou takest knowledge of him, or the son of man that thou makest account of him? Man is like to vanity, his days are like a shadow which passeth away.

Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Send thine hand from above; rid me, and deliver me out of great waters; from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace; that our store-houses may be full, affording all manner of store; that our sheep may bring forth thousands, and ten thousands, in our streets; that our oxen may be strong for labour; that there be no breaking in, nor going out; that there be no complaining in our streets:

Happy is that people which is in such a state: yea, happy is that people whose God is the Lord.

CXLV.

I WILL extol thee, my God, O King, and I will bless thy name for ever and ever. Every day I will bless thee,

* This may be understood in a spiritual sense.

praise thy name. Great is the Lord, and greatly to be praised: and his greatness is unsearchable. One generation to another shall praise thy works, and shall declare thy mighty acts.

I will speak of the glorious honour of thy majesty, and of thy wondrous works. The Lord is gracious and full of compassion, slow to anger, and of great mercy. The Lord is good to all; and his tender mercies are over all his works. All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and discourse of thy power. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that are falling, and raiseth up all who are bowed down. The eyes of all wait upon thee, and thou givest them their food in due season. Thou openest thy hand, and satisfiest the desire of every living thing: the Lord is righteous in all his ways, and holy in all his works. The Lord is nigh to all them that call upon him, to all who call upon him in truth. He will fulfil the desire of them that fear him; he hearkeneth to their cry, and will save them. The Lord preserveth all them that love him; but all the wicked he will destroy.

My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever!

CXLVI.

PRAISE ye the Lord, praise him, O my soul. While I live, I will praise the Lord.

Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he who hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven and earth, the sea, and all that is therein; who keepeth his promise for ever; who executeth judgment for the oppressed, who giveth food to the hungry.

The Lord looseth the prisoners. He openeth the eyes of the blind; the Lord raiseth up those who are bowed down. The Lord loveth the righteous. He preserveth the

the strangers; he relieveth the fatherless and widow; but overthroweth the way of the wicked.

The Lord shall reign for ever: even thy God, O Zion, unto all generations.

Praise ye the Lord.

CXLVII.

THE Lord doth build up Jerusalem: he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; calling them all by their names. Great is our Lord, and of great power: his understanding is infinite: who covereth the heavens with clouds, and prepareth rain for the earth; who maketh grass to grow on the mountains: who giveth to the beasts his food, and to the young ravens which cry.

The Lord taketh pleasure in those who fear him, in those that hope in his mercy. He sendeth forth his commandment upon earth: his word runneth very swiftly. He giveth snow like wool: he scattereth the hoar frost like ashes. He casteth forth his ice like morsels: who can stand before his cold? he sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow. He sheweth his word unto Jacob, his statutes and judgments to Israel. He hath not dealt so with any nation: neither have they known his judgments.

CXLVIII.

PRAISE the Lord, from the heavens: praise him, in the heights. Praise ye him, all his angels: praise him all his hosts. Praise ye him sun and moon: with all the stars of light. Let them praise the name of the Lord: for he commanded and they were created: he hath made a decree which shall not pass.

Praise the Lord, from the earth, ye dragons and all deeps: fire and hail, snow and vapour, stormy wind, fulfilling his word: mountains and all hills, fruitful trees and all cedars, beasts and all cattle, creeping things, and flying fowl: kings of the earth and all people, princes, and all

judges of the earth, young men and maidens, old men and children. Let them praise the name of the Lord: for his name alone is excellent, his glory is above the earth and heaven. He also exalteth the horn of his people.

THE PROVERBS.

I.

THE Proverbs of Solomon the son of David, king of Israel.

To know wisdom and instruction, to perceive the words of understanding, to receive the instruction of wisdom, justice, judgment, and equity: to give sagacity to the simple, to the young man, knowledge and discretion.

A wise man will hear, and will increase learning: a man of understanding shall attain unto wise counsels, to understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother. For they shall be an ornament of grace unto thy head, and chains about thy neck.

My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lie in wait for blood, let us lurk privily for the innocent; let us swallow them up alive, as the grave, and whole, as those who go down into the pit; we shall find a precious substance, we shall fill our houses with spoil; cast thy lot among us, let us all have one purse; my son, walk not thou in the way with them; refrain thy foot from their path: for their feet run to mischief, and they make haste to shed blood. Surely in vain is the net spread in the sight of the bird.

Wisdom

Wisdom crieth without, she uttereth her voice in the streets: she calleth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity; and the scorers delight in their scorning; and the fools hate knowledge? Turn ye at my reproof: behold I will pour out my spirit unto you, I will make known my words unto you.

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early but shall not find me; for that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel; they despised all my reproof; therefore they shall eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whose ear hearkeneth unto me, shall dwell safely, and shall be quiet from fear of evil.

II.

My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding: if thou cryest after knowledge, and liftest up thy voice for understanding: if thou seekest for her as silver, and searchest for her, as for hidden treasures; then shalt thou understand the fear of the Lord; and find the knowledge of God. For the Lord giveth wisdom; from him cometh knowledge and understanding. He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

When

When wisdom enters into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil man, from him that speaketh froward things: who leaves the path of virtue, to walk in the ways of darkness: who rejoice to do evil, and delight in the perverseness of the wicked: whose ways are crooked, and they are froward in their paths:

To deliver thee from the strange woman, from the stranger who flattereth with her words: who forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths to the dead. None that go unto her return again, neither do they take hold of the paths of life:

That thou mayest walk in the way of good men, and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors be rooted out of it.

III.

My son, forget not my law; but let thy heart keep my commandments: for length of days, and long life, and peace, shall they add to thee.

Let not mercy and truth forsake thee: bind them about thy neck, write them upon the table of thine heart: so shalt thou find favour, and good understanding in the sight of God and man.

Trust in the Lord with all thy heart; and lean not to thy own understanding. Acknowledge him in all thy ways, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones.

Honour the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses burst out with new wine.

My son, despise not the chastening of the Lord, neither be weary of his correction. For whom the Lord loveth, he correcteth: even as a father the son, in whom he delighteth.

Happy

Happy is the man who findeth wisdom, and the man who getteth understanding. For the merchandise of it is better than that of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire, are not to be compared unto her. Length of days is in her right hand; and in her left hand, riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that take hold of her; and happy is every one who retaineth her.

The Lord by wisdom, hath founded the earth; by understanding, he hath established the heavens. By his knowledge the depths are broken up; and the clouds drop down the dew.

My son, let them not depart from thine eyes, keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck. Then thou shalt walk in thy way safely, and thy foot shall not stumble. When thou liest down thou shalt not be afraid: thy sleep shall be sweet.

Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh: for the Lord shall be thy confidence, and shall preserve thy foot from being taken.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not to thy neighbour, Go and come again, and to-morrow I will give; when thou hast it by thee. Devise not evil against thy neighbour; seeing he dwelleth securely by thee. Strive not with a man without cause, if he have done thee no harm.

Envy not the oppressor, neither choose any of his ways: for the froward is an abomination to the Lord; but his secret is with the righteous. The curse of the Lord is in the house of the wicked; but he bleisseth the habitation of the just.

IV.

HEAR, ye children, the instruction of a father; and attend to know understanding. For I give you good doctrine: forsake not my law.

I was my father's son; tender and only beloved in the sight of my mother. He taught me also, and said to me, Let thine heart retain my words: keep my commandments and

and live. Get wisdom, get understanding, forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her and she shall keep thee.

Wisdom is the principal thing, therefore get wisdom: and with all thy getting, get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her: she shall give to thine head a graceful ornament: a crown of glory she shall deliver to thee.

Hear, O my son, and receive my sayings: and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou walkest, thy steps shall not be straitened, and when thou runnest, thou shalt not stumble. Take fast hold of instruction, let her not go, keep her, for she is thy life. Enter not into the path of the wicked, neither go in the way of evil men. Avoid it, turn from it, and pass away: for they sleep not unless they have done mischief; and their sleep is taken away, unless they cause some to fall. They eat the bread of wickedness, and drink the wine of violence. But the path of the just is as a shining light, which shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble.

My son attend to my words, incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart: for they are life unto those who find them; and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips, put away from thee. Let thine eyes look right on, and thy eye-lids look straight before thee. Ponder the path of thy feet; and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil.

V.

My son, attend unto my wisdom, and bow thine ear to my understanding: that thou mayest regard discretion; and that thy lips may keep knowledge.

For

For the lips of a strange woman drop as a honey-comb; and her mouth is smoother than oil. But her end is bitter as wormwood; sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell. Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.

Hear me now therefore, O ye children: and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house: lest thou shouldest give thine honour to others, and thy years unto the cruel: lest strangers be filled with thy wealth, and thy labours be in the house of a stranger: and thou mourn at the last, when thy flesh and body are consumed: and say, How have I hated instruction, and my heart despised reproof! I have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me. I was almost in all evil, in the midst of the congregation and assembly.

Drink waters out of thy own cistern: and running waters out of thine own well. Let thy fountains be dispersed abroad; and rivers of water in the streets. Let them be only thine own, and not strangers with thee. Let thy fountain be blessed: and rejoice with the wife of thy youth. Why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? For the ways of a man are before the eyes of the Lord, and he considereth all his goings.

His own iniquities shall take the wicked, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray.

VI.

My son, if thou be surety for thy friend; or if thou hast struck thy hand with a stranger; thou art snared, thou art taken, with the words of thy mouth. Do this now, my son, and deliver thyself. When thou art come into the hand of thy friend, go, humble thyself, and make sure of him. Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself, as a roe from the hand of the hunter; and as a bird from the hand of the fowler.

Go

Go to the ant, thou sluggard, consider her ways, and be wise: who having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.

How long wilt thou sleep, O sluggard? When wilt thou rise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travelleth, and thy want as an armed man.

A naughty person, a wicked man, walketh with a froward mouth. Frowardness is in his heart, he deviseth mischief continually, he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

These six things doth the Lord hate: yea, seven are an abomination unto him. A proud look; a lying tongue; and hands that shed innocent blood. A heart that deviseth wicked imaginations; feet that be swift in running to mischief; a false witness that speaketh lies, and he that soweth discord among brethren.

My son, keep thy father's commandment, and forsake not the law of thy mother. Bind them continually upon thy heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest it shall talk with thee. For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life: to keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thy heart: nor let her take thee with her eye-lids. For by means of a whorish woman, a man is brought to a piece of bread; and the adulteress will hunt for the precious life. Can a man take fire in his bosom; and his clothes not be burnt? Can one go upon hot coals, and his feet not be burnt? So is he that goeth in to his neighbour's wife: whosever toucheth her shall not be innocent.

Men do not despise a thief, if he steal to fill his soul when he is hungry; but if he be found he shall restore seven-fold; he shall give all the substance of his house.

But

But whoſo committeth adultery with a woman, lacketh underſtanding; he that doeth it, deſtroyeth his own ſoul. A wound and diſhonour ſhall he get; and his reproach ſhall not be wiped away. For jealousy is the rage of a man: he will not ſpare in the day of vengeance. He will not accept of any ranſom; nor will he reſt content, though thou givelt many gifts.

VII.

My ſon, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law, as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. Say to wiſdom, Thou art my ſiſter, and call underſtanding thy kinſwoman: that they may keep thee from the ſtrange woman, from her who flattereth with her words.

For at the window of my houſe, looking out at my caſement, I ſaw among the ſimple ones, I diſcerned among the youths, a young man void of underſtanding, paſſing through the ſtreet, near her corner, and he went the way to her houſe; in the twilight, in the evening of the day, in the black and dark night. And behold, there met him a woman with the attire of a harlot, and ſubtle of heart. (She is loud and ſtubborn, her feet abide not in her houſe. Now is ſhe without, now in the ſtreets, and lieth in wait at every corner.) And ſhe caught him, and kiſſed him, and with an impudent face ſaid to him, I have peace-offerings with me; this day have I paid my vows: therefore I am come forth to meet thee, to ſeek thy face diligently, and I have found thee. I have deckt my bed with coverings of tapeſtry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love till the morning, let us ſolace ourſelves with loves. For the good man is not at home, he is gone a long journey: he hath taken a bag of money with him, and will come home at the day appointed.

With her much fair ſpeech, ſhe cauſed him to yield, with the flattering of her lips ſhe forced him. He goeth after her as an ox to the ſlaughter, or as a fool to the correction.

of the stocks: till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life.

Hearken unto me therefore, O ye children, and attend to the words of my mouth. Let not thy heart decline to her ways: go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.

VIII.

Doth not wisdom cry, and understanding put forth her voice? she standeth in the top of high places; by the way in the places of the paths. She crieth at the gates, at the entrance of the city, at the coming in of the doors.

Unto you, O men, I call, and my voice is to the sons of man. O ye simple, understand wisdom; and ye fools, be of an understanding heart. Hear, for I will speak of excellent things; and the opening of my lips shall be of right things. My mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing perverse in them. They are all plain to him that understandeth; and right to those who find knowledge.

Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies, and all the things which may be desired are not to be compared to it.

I wisdom dwell with prudence, and find out the knowledge of discreet things. The fear of the Lord is to hate evil. Pride and arrogancy, and the evil way, and the froward mouth, I hate. Counsel is mine, and sound wisdom: I am understanding, I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and they who seek me early shall find me. Riches and honour are with me; yea durable riches and righteousness. My fruit is better than gold, yea, than fine gold, and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause them that love me to inherit substance; and I will fill their treasures.

The

The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth: when there were no fountains abounding with water. Before the mountains were settled; before the hills, was I brought forth: while as yet he had not made the earth, nor the fields. When he prepared the heavens, I was there: when he set a compass upon the face of the depth; when he established the clouds above, and strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his command; when he appointed the foundations of the earth; then I was by him as one brought up with him; and I was daily his delight, rejoicing always before him: rejoicing in the habitable part of his earth; and my delights were with the sons of men.

Now therefore hearken unto me, O ye children: for blessed are they who keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the post of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me, wrongeth his own soul: all they who hate me love death.

IX.

WISDOM hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts, she hath mingled her wine, she hath also furnished her table. She hath sent forth her maidens: she crieth on the highest places of the city, Whoso is simple, let him turn in hither. As for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. For sake the foolish and live; and go in the way of understanding.

He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

The

The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding. For by me thy days shall be multiplied; and the years of thy life shall be increased. If thou be wise, thou shalt be wise for thyself: but if thou scorn thou alone shalt bear it.

A foolish woman is clamorous; she is simple, and knoweth nothing. She sitteth at the door of her house, on a seat, in the high places of the city, to call passengers, who go right on their ways: whoso is simple, let him turn in hither. As for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell.

X.

The Proverbs of SOLOMON.

A wise son maketh a glad father; but a foolish son is the heaviness of his mother.

Treasures of wickedness profit nothing; but righteousness delivereth from death. The Lord will not suffer the soul of the righteous to famish; but he casteth away the substance of the wicked.

He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich.

He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame.

Blessings are upon the head of the just; but violence covereth the mouth of the wicked. The memory of the just is blessed; but the name of the wicked shall rot.

The wise in heart will receive commandments; but a prating fool shall fall. He that walketh uprightly, walketh surely; but he that perverteth his ways shall be known. He that winketh with the eye, causeth sorrow.

The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked.

Hatred stirreth up strifes; but love covereth all sins.

In the lips of him that hath understanding, wisdom is found; but a rod is for the back of the foolish. Wise men lay up knowledge; but the mouth of the foolish is near destruction.

The

The rich man's wealth is his strong city; the destruction of the poor is their poverty.

The labour of the righteous tendeth to life; the fruit of the wicked to sin. He is in the way of life who keepeth instruction; but he that refuseth reproof, causeth to err.

He who hideth hatred with lying lips, and he who uttereth a slander, is a fool. In the multitude of words there wanteth not sin; but he that refraineth his lips is wise.

The tongue of the just is as choice silver; the heart of the wicked is little worth. The lips of the righteous feed many; but fools die for want of wisdom.

The blessing of the Lord, it maketh rich; and he addeth no sorrow with it.

It is as sport to a fool to do mischief; but a man of understanding hath wisdom.

The fear of the wicked shall come upon him; but the desire of the righteous shall be granted.

As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation.

As vinegar to the teeth, and as smoke to the eyes; so is the sluggard to those who send him.

The fear of the Lord longeth days; but the years of the wicked shall be shortened.

The hope of the righteous shall be gladness; but the expectation of the wicked shall perish.

The way of the Lord is strength to the upright; but destruction shall be to the workers of iniquity.

The righteous shall never be removed; but the wicked shall not inhabit the earth.

The mouth of the just bringeth forth wisdom; but the froward tongue shall be cut out.

The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness.

XI.

A FALSE balance is abomination to the Lord; but a just weight is his delight.

When pride cometh, then cometh shame; but with the lowly is wisdom.

The

The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them.

Riches profit not in the day of wrath; but righteousness delivereth from death.

The righteousness of the perfect shall direct his way; but the wicked shall fall by his own wickedness.

The righteousness of the upright shall deliver them; but transgressors shall be taken in their own naughtiness.

When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth.

The righteous is delivered out of trouble; and the wicked cometh in his stead.

An hypocrite with his mouth destroyeth his neighbour; but through knowledge the just shall be delivered.

When it goeth well with the righteous, the city rejoiceth; and when the wicked perish, there is shouting. By the blessing of the upright the city is exalted; but it is overthrown by the mouth of the wicked.

He who is void of wisdom despiseth his neighbour; but a man of understanding holdeth his peace.

A tale-bearer revealeth secrets; but he that is of a faithful spirit concealeth the matter.

Where no wisdom is, the people fall; but in the multitude of counsellors there is safety.

He that is surety for a stranger shall smart for it; but he that hateth suretiship is sure.

The wicked worketh a deceitful work; but to him that soweth righteousness, shall be a sure reward.

As righteousness tendeth to life; so he that pursueth evil, pursueth it to his own death.

Those who are of a perverse heart, are abomination to the Lord; but such as are upright in their way, are his delight.

Though hand join in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered.

As a jewel of gold in a swine's snout; so is a fair woman without discretion.

There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

The

The liberal soul shall be made fat; and he that watereth shall be watered also himself.

He that withholdeth corn, the people shall curse: but blessings shall be upon the head of him that selleth it.

He that trusteth in his riches shall fall; but the righteous shall flourish as a branch.

He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.

The fruit of the righteous is a tree of life; and he that winneth souls is wise.

Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

XII.

Whoso loveth instruction loveth knowledge; but he that hateth reproof is brutish.

A good man obtaineth favour of the Lord; but a man of wicked devices will he condemn. A man shall not be established by wickedness; but the root of the righteous shall not be moved.

A virtuous woman is a crown to her husband; but she that maketh ashamed is like rottenness in his bones.

The thoughts of the righteous are right; but the counsels of the wicked are deceit.

The words of the wicked are to lie in wait for blood; but the mouth of the upright shall deliver them.

The wicked are overthrown and are not; but the house of the righteous shall stand.

A man shall be commended according to his wisdom; but he who is of a perverse heart shall be despised.

He that is despised and hath a servant, is better than he who honoureth himself and lacketh bread.

A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel.

He that tilleth his land shall be satisfied with bread; but he that followeth vain persons is void of understanding.

The wicked is snared by the transgression of his lips: but the just shall come out of trouble.

A man shall be satisfied with good by the fruit of his

mouth; and the recompense of his hands shall be rendered to him.

The way of a fool is right in his own eyes; but he that hearkeneth to counsel is wise.

The wrath of a fool is presently known; but a prudent man covereth shame.

He that speaketh truth sheweth forth righteousness; but a false witness deceit.

There is that speaketh like the piercings of a sword; but the tongue of the wise is health. The lip of truth shall be established for ever; but a lying tongue is but for a moment.

Deceit is in the heart of them who imagine evil: but to the counsellors of peace is joy.

Lying lips are abomination to the Lord; but they who deal truly are his delight.

A prudent man concealeth knowledge; but the heart of fools proclaimeth foolishness.

The hand of the diligent shall bear rule: but the slothful shall be under tribute.

Heaviness in the heart of man maketh it stoop; but a good word makes it glad.

The righteous is more excellent than his neighbour; but the way of the wicked seduceth them.

In the way of righteousness is life, and in the path-way thereof there is no death.

XIII.

A wise son heareth the instruction of his father: but a scorner heareth not rebuke.

A man shall eat good by the fruit of his mouth; but the soul of the transgressors shall eat violence.

He who keepeth his mouth, keepeth his life; but he that openeth wide his lips shall have destruction.

The soul of the sluggard desires and hath nothing; but the soul of the diligent shall be made fat.

A righteous man hateth lying; but a wicked man is loathsome, and cometh to shame.

Righteousness keepeth him that is upright in the way; but wickedness overthroweth the sinner.

There

There is who makerh himself rich, yet hath nothing :
there is who maketh himself poor, yet hath great riches.

The light of the righteous rejoiceth ; but the lamp of the
wicked shall be put out.

Only by pride cometh contention ; but with the well-
advised is wisdom.

Wealth gotten by vanity shall be diminished ; but he who
gathereth by labour shall increase.

Hope deferred maketh the heart sick ; but when the
desire cometh, it is a tree of life.

Whofo despiseth the word shall be destroyed : but he that
feareth the commandment shall be rewarded.

The law of the wise is a fountain of life, to depart from
the snares of death.

Good understanding giveth favour ; but the way of trans-
gressors is hard.

Every prudent man dealeth with knowledge ; but a fool
layeth open his folly.

A wicked messenger falleth into mischief : but a faithful
ambassador is health.

Poverty and shame shall be to him that refuseth instruc-
tion ; but he that regardeth reproof shall be honoured.

The desire accomplished is sweet to the soul ; but it is an
abomination to fools to depart from evil.

He that walketh with wise men shall be wise ; but a com-
panion of fools shall be destroyed.

Evil pursueth sinners : but to the righteous good shall be
repaid.

A good man leaveth an inheritance to his children's
children ; and the wealth of the sinner is laid up for the
just.

Much food is in the tillage of the poor ; but there is
who is destroyed for want of judgment.

He that spareth his rod hateth his son ; but he that loveth
him chasteneth him betimes.

XIV.

EVERY wise woman buildeth her house ; but the foolish
plucketh it down with her hands.

He that walketh in his uprightness feareth the Lord: but he that is perverse in his ways despiseth him.

Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

The wisdom of the prudent is to understand his way; but the folly of fools is deceit.

Fools make a mock at sin; but among the righteous there is favour.

The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

The house of the wicked shall be overthrown; but the tabernacle of the upright shall flourish.

There is a way which seemeth right to a man; but the end thereof are the ways of death.

Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

The backslider in heart shall be filled with his own ways; and a good man shall be satisfied from himself.

The simple believeth every word; but the prudent person looketh well to his going.

A wise man feareth and departeth from evil; but the fool rageth and is confident.

He who is soon angry dealeth foolishly; and a man of wicked devices is hated.

The simple inherit folly; but the prudent are crowned with knowledge.

The evil bow before the good; and the wicked at the gates of the righteous.

The poor is hated even of his neighbour; but the rich hath many friends.

He who despiseth his neighbour sinneth; but he who hath mercy on the poor happy is he.

Do they not err who devise evil? but mercy and truth shall be to them who devise good.

In all labour there is profit; but the talk of the lips tendeth only to penury.

In the fear of the Lord is strong confidence; and his children shall have a place of refuge.

The fear of the Lord is a fountain of life, to depart from the snares of death.

In the multitude of people is the king's honour; but in the want of people is the destruction of the prince.

He who is slow to wrath is of great understanding; but he who is hasty of spirit exalteth folly.

A sound heart is the life of the flesh; but envy, the rottenness of the bones.

He that oppresseth the poor, reproacheth his maker; but he that honoureth him hath mercy on the poor.

The wicked is driven away in his wickedness: but the righteous hath hope in his death.

Wisdom resteth in the heart of him that hath understanding; but that which is within the foolish is made known.

Righteousness exalteth a nation; but sin is a reproach to any people.

The king's favour is toward a wise servant; but his wrath is against him who causeth shame.

XV.

A soft answer turneth away wrath; but grievous words stir up anger.

The tongue of the wise useth knowledge aright; but the mouth of the foolish poureth out foolishness.

The eyes of the Lord are in every place, beholding the evil and the good.

A wholesome tongue is a tree of life; but perverseness therein, is a breach in the spirit.

A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

In the house of the righteous there is much treasure; but in the revenues of the wicked is trouble.

The lips of the wise disperse knowledge; but the heart of the foolish doeth not so.

The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight.

The way of the wicked is an abomination unto the Lord; but he loveth him that followeth after righteousness.

Correction is grievous unto him who forsaketh the way; and he that hateth reproof, shall die.

Hell and destruction are before the Lord: how much more then the hearts of the children of men?

A scorner loveth not one that reproveth him; nor will he go to the wife.

A glad heart makes a cheerful countenance: but by sorrow of the heart the spirit is broken.

The heart of him who hath understanding, seeketh knowledge; but the mouth of fools feedeth on foolishness.

All the days of the afflicted are evil; but a cheerful heart hath a continual feast.

Better is a little with the fear of the Lord; than great treasure, and trouble therewith.

Better is a dinner of herbs where there is love; than a stalled ox, and hatred therewith.

A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife.

The way of the slothful man is as a hedge of thorns; but the way of the righteous is made plain.

A wise son maketh a glad father; but a foolish man despiseth his mother.

Folly is joy to him that is destitute of wisdom; but a man of understanding walketh uprightly.

Without counsel, purposes are disappointed; but in the multitude of counsellors they are established.

A man hath joy by the answer of his mouth; and a word spoken in season, how good is it!

The way of life is above to the wise, that he may depart from hell beneath.

The Lord will destroy the house of the proud; but he will establish the border of the widow.

The thoughts of the wicked are an abomination to the Lord; but the words of the pure are pleasant words.

He that is greedy of gain, troubleth his own house; but he that hateth gifts shall live.

The heart of the righteous studieth to answer; but the mouth of the wicked pours out evil things.

The Lord is far from the wicked; but he heareth the prayer of the righteous.

The light of the eyes rejoiceth the heart; and a good report maketh the bones fat.

The ear that heareth the reproof of life, abideth among the wise.

He that refuseth instruction, despiseth his own soul; but he that heareth reproof getteth understanding.

The fear of the Lord is the instruction of wisdom; and before honour is humility.

XVI.

THE preparations of the heart in man, and the answer of the tongue is from the Lord.

All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.

Commit thy works unto the Lord, and thy thoughts shall be established.

Every one who is proud in heart, is an abomination to the Lord: though hand join in hand, he shall not be unpunished.

By mercy and truth iniquity is purged; and by the fear of the Lord, men depart from evil.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

Better is a little with righteousness, than great revenues without right.

A man's heart deviseth his way; but the Lord directeth his steps.

A just weight and balance are the Lord's; all the weights of the bag are his work.

It is an abomination to kings to commit wickedness: for the throne is established by righteousness.

Righteous lips are the delight of kings; and they love him who speaketh right.

The wrath of a king is as messengers of death; but a wise man will pacify it.

In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

How much better is it to get wisdom, than gold? and to get understanding rather to be chosen than silver.

The highway of the upright is to depart from evil: he that keepeth his way, preserveth his soul.

Pride goeth before destruction; and an haughty spirit before a fall.

Better is it to be of a humble spirit with the lowly; than to divide the spoil with the proud.

He that handleth a matter wisely, finds good: and he who trusteth in the Lord, happy is he.

The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning.

The heart of the wise teacheth his mouth; and addeth learning to his lips.

Pleasant words are as a honey-comb; sweet to the soul, and health to the bones.

An ungodly man diggeth up evil; and in his lips there is as a burning fire.

A froward man soweth strife, and a whisperer separateth chief friends.

A violent man enticeth his neighbour; and leadeth him into a way which is not good.

The hoary head is a crown of glory; if it be found in the way of righteousness.

He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he who taketh a city.

The lot is cast into the lap: but the whole disposing thereof is of the Lord.

XVII.

BETTER is a dry morsel and quietness therewith, than a house full of sacrifices, with strife.

A wise servant shall have rule over a son that causes shame; and shall have part of the inheritance among the brethren.

The fining pot is for silver, and the furnace for gold; but the Lord tryeth the hearts.

A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

Who so mocketh the poor, reproacheth his maker; and he that is glad at calamities, shall not be unpunished.

Childrens' children are the crown of old men; and the glory of children are their fathers.

Excellent speech becomes not a fool; much less do lying lips a prince.

A gift is as a precious stone in the eyes of him who hath it: whithersoever it turneth it prospereth.

He who covereth a transgression, seeketh love: but he that repeateth a matter, separateth friends.

A re-

A reproof entereth more into a wise man, than a hundred stripes into a fool.

An evil man seeketh only rebellion; therefore a cruel messenger shall be sent against him.

Let a bear robbed of it's young meet a man, rather than a fool in his folly.

Whoso rewardeth evil for good, evil shall not depart from his house.

The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with.

He that justifieth the wicked; and he that condemneth the righteous, are both of them an abomination to the Lord.

Why is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it.

A friend loveth at all times; and a brother is born for adversity.

A man void of understanding striketh hands, and becometh surety, in the presence of his friend.

He loveth transgression who loveth strife: and he that exalteth his gate seeketh destruction.

He that hath a froward heart, findeth no good; and he that hath a perverse tongue, falleth into mischief.

He that begetteth a fool, it is to his sorrow; and the father of a fool hath no joy.

A merry heart doeth good, like a medicine; but a broken spirit drieth the bones.

A wicked man taketh a gift out of the bosom, to pervert the ways of judgment.

Wisdom is before him that hath understanding: but the eyes of the foolish are in the ends of the earth.

A foolish son is a grief to his father; and bitterness to her who bare him.

It is not good to punish the righteous; nor to strike princes for equity.

He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit.

Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips, is esteemed a man of understanding.

XVIII.

THROUGH desire a man, having seperated himself, seeketh after, and intermeddleth with all wisdom.

A fool hath no delight in understanding, but that his heart may discover itself.

When the wicked cometh, then cometh also contempt; and with ignominy reproach.

The words of a man's mouth are as deep waters; and the well-spring of wisdom as a flowing brook.

It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

A fool's lips, enter into contention; and his mouth calleth for strokes.

A fool's mouth is his destruction; and his lips are the snare of his soul.

The words of a tale-bearer are as wounds; and they go down into the inmost parts of the belly.

He that is slothful in his work, is brother to him that is a great waster.

The name of the Lord is a strong tower: the righteous runneth into it, and is safe.

The rich man's wealth is his strong city; and as an high wall in his own conceit.

Before destruction, the heart of man is haughty; and before honour, is humility.

He that answereth to a matter before he heareth it, to him it is folly and shame.

The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

The heart of the prudent getteth knowledge; and the ear of the wise seeketh it.

A man's gift maketh room for him; and bringeth him before great men.

He that is first in his own cause, seemeth just; but his neighbour comes and searcheth him.

The lot causeth contentions to cease; and parteth between the mighty.

A brother offended, is harder to be won than a strong city; and their contentions are like the bars of a castle.

A man's

A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips, he shall be filled.

Death and life are in the power of the tongue; and they that love it, shall eat the fruit thereof.

Who so findeth a wife, findeth a good thing, and obtaineth favour of the Lord.

The poor useth intreaties; but the rich answereth roughly.

A man that hath friends, must shew himself friendly; and there is a friend who sticketh closer than a brother.

XIX.

BETTER is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

That the soul be without knowledge, is not good: he that hasteth with his feet sinneth.

The foolishness of man perverteth his way: and his heart fretteth against the Lord.

Wealth maketh many friends: but the poor is separated from his neighbour.

A false witness shall not be unpunished; nor he that speaketh lies escape.

Many will intreat the favour of the prince; and every man is a friend to him that giveth gifts.

He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

The discretion of a man deferreth his anger, and it is his glory to pass over a transgression.

A foolish son is the calamity of his father; and the contentions of a wife are a continual dropping: but a prudent wife is from the Lord.

Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

He who keepeth the commandment, keepeth his own soul; but he that despiseth his ways shall die.

He that hath pity on the poor, lendeth unto the Lord; and that which he hath given will he pay him again.

Chasten thy son whilst there is hope; and let not thy soul spare for his crying.

A man of great wrath shall suffer punishment; for if thou deliverest him, yet thou must do it again.

Hear counsel, and receive instruction; that thou mayst be wise in thy latter end.

There are many devices in a man's heart; but the counsel of the Lord, will stand.

The fear of the Lord tendeth to life; and he that hath it shall remain satisfied: he shall not be visited with evil.

A slothful man hideth his hand in his bosom; and will not so much as bring it to his mouth again.

He that wasteth his father, and chafeth away his mother, is a son who causeth shame, and bringeth reproach.

Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

An ungodly witness scorneth judgment; and the mouth of the wicked devoureth iniquity.

Judgments are prepared for scorers; and stripes for the back of fools.

XX.

WINE is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

It is an honour for a man to cease from strife; but every fool will be meddling.

The sluggard will not plough because of the cold; therefore he shall beg in harvest, and have nothing.

Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

Most men will proclaim every one his own goodness; but a faithful man, who can find?

The just man walketh in his integrity: his children are blessed after him.

A king that sitteth in the throne of judgment, scattereth away all evil with his eyes.

Who can say, I have made my heart clean; I am pure from my sin?

Different weights, and different measures; both of them are alike abomination to the Lord.

Even a child is known by his doings; whether his work be pure, and whether it be right.

The

The hearing ear, and the seeing eye, the Lord hath made even both of them.

Love not sleep, lest thou shouldest come to poverty: open thine eyes, and thou shalt be satisfied with bread.

It is nought, it is nought, saith the buyer; but when he is gone his way, then he boasteth.

There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.

Bread of deceit is sweet to a man; but afterwards his mouth will be filled with gravel.

He that goeth about as a tale-bearer, revealeth secrets; therefore mix not thyself with him that flattereth with his lips.

Whoso curseth his father or mother, his lamp shall be put out in obscure darkness.

An inheritance may be gotten hastily at the beginning; but the end of it shall not be blessed.

Say not thou, I will recompence evil; but wait on the Lord, and he shall save thee.

Man's goings are of the Lord; how then can a man understand his own way?

A wife king scattereth the wicked; and bringeth the wheel over him.

The spirit of man is the candle of the Lord, searching all the inner parts of the belly.

Mercy and truth preserve the king; his throne is upholden by mercy.

XXI.

THE king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.

Every way of a man is right in his own eyes; but the Lord pondereth the hearts.

To do justice and judgment, is more acceptable to the Lord, than sacrifice.

The thoughts of the diligent tend only to plenteousness; but of every one who is hasty, only to want.

The getting of treasures by a lying tongue, is a vanity tossed to and fro of them that seek death.

The way of man is perverse and strange; but as for the pure his work is right.

It

It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house.

The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

The righteous man wisely considers the house of the wicked; but God overthrows the wicked for their wickedness.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

A gift in secret pacifieth anger; and a reward in the bosom strong wrath.

A man that goeth astray from the way of understanding, shall remain in the congregation of the dead.

He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.

It is better to dwell in the wilderness, than with a contentious and an angry woman.

He that followeth after righteousness and mercy, findeth life, righteousness, and honour.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

Proud and haughty scorner is his name who dealeth in proud wrath.

The desire of the slothful killeth him: for his hand refuseth to work: he coveteth greedily all the day long; but the righteous gives, and spareth not.

The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind.

A wicked man hardeneth his face; but as for the upright, he considereth his way.

There is no wisdom, nor understanding, nor counsel, against the Lord.

The horse is prepared for the day of battle; but safety is of the Lord.

XXII.

A good name is rather to be chosen than great riches; and loving-favour rather than silver and gold.

The rich and poor meet together: the Lord is the maker of them all.

A prudent

A prudent man foreseeth the evil, and hideth himself; but the simple go on, and are punished.

By humility and the fear of the Lord, are riches, and honour, and life.

Thorns and snares are in the way of the perverse; he that doth keep his soul shall be far from them.

Train up a child in the way he should go; and when he is old he will not depart from it.

He that soweth iniquity shall reap vanity; and the rod of his anger shall fail.

He that hath a bountiful eye shall be blessed: for he giveth of his bread to the poor.

Cast out the scorner, and contention shall go out: yea, strife and reproach shall cease.

He that loveth pureness of heart, for the grace of his lips, the king shall be his friend.

The slothful man saith, There is a lion abroad, I shall be slain in the streets.

The mouth of strange women is a deep pit: he that is disapproved of the Lord will fall therein.

Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

He that oppresseth the poor to increase his riches; and he who giveth to the rich, shall surely come to want.

Incline thine ear, and hear the words of the wise: apply thy heart unto my knowledge.

For it is a pleasant thing if thou keep them within thee: they shall withal be fitted in thy lips.

That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge? that I might make thee know the certainty of the words of truth: that thou mightest answer the words of truth to them who send to thee?

Rob not the poor, because he is poor; neither oppress the afflicted in the gate. For the Lord will plead their cause, and spoil the soul of those that spoil them.

Make no friendship with an angry man; and with a furious man thou shalt not go: lest thou learn his ways, and get a snare to thy soul.

Be

Be not thou one of them who strike hands, or of those who are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee?

Remove not the ancient land-mark, which thy fathers have set.

Seest thou a man diligent in his business! he shall stand before kings: he shall not stand before mean men.

XXIII.

WHEN thou sittest to eat with a ruler, consider diligently what is before thee. Be not desirous of his dainties: for they are deceitful meat.

Labour not to be rich: cease from thine own wisdom.

Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle towards heaven.

Eat not the bread of him that hath an evil eye, neither desire thou his dainty meats. For as he thinketh in his heart, so is he. Eat and drink, saith he to me; but his heart is not with thee. The morsel which thou hast eaten, shalt thou vomit up, and lose thy sweet words.

Speak not in the ears of a fool; for he will despise the wisdom of thy words.

Remove not the old land-mark; and enter not into the fields of the fatherless. For their Redeemer is mighty: he shall plead their cause with thee.

Withhold not correction from the child: for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.

My son, if thine heart be wise, my heart shall rejoice, even mine: yea, my reins shall rejoice, when thy lips speak right things.

Let not thy heart envy sinners; but be thou in the fear of the Lord all the day long. For surely there is an end, and thine expectation shall not be cut off.

Hear thou, my son, and be wise; and guide thine heart in the way. Be not among wine-bibbers; among riotous eaters of flesh. For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.

Hearken

Hearken unto thy father, and despise not thy mother when she is old.

Buy the truth, and sell it not : also wisdom, and instruction, and understanding.

The father of the righteous shall greatly rejoice ; and he that hath a wise child will have joy of him. Thy father and thy mother shall be glad. She that bare thee shall rejoice.

My son, give me thine heart, and let thine eyes observe my ways. For a whore is a deep ditch ; and a strange woman is a narrow pit. She lieth in wait as for a prey, and increaseth the transgressors among men.

Who hath woe ? who hath sorrow ? who hath contentions ? who hath babbling ? who hath wounds without cause ? who hath redness of eyes ? they that tarry long at the wine ; such as go to seek for mixed wine ; look not upon the wine when it is red ; when it giveth its colour in the cup : at the last it biteth like a serpent, and stingeth like an adder.

Thine eyes will behold strange women, and thy heart utter perverse things. Thou wilt be as he who lieth down in the midst of the sea, or as he that lieth on the top of a mast. Thou wilt say, They have stricken me, and I was not sick ; they have beat me, and I felt it not : when shall I awake ! I will seek it yet again.

XXIV.

Be not thou envious against evil men, neither desire to be with them. For their heart studieth destruction, and their lips talk of mischief.

Through wisdom is a house builded, and by understanding it is established ; and by knowledge shall the chambers be filled with all precious and pleasant riches.

A wise man is strong ; yea a man of knowledge increaseth strength : for by wise counsel thou shalt make thy war ; and in multitude of counsellors there is safety.

Wisdom is too high for a fool : he openeth not his mouth in the gate.

He that deviseth to do evil, shall be called a mischievous person.

If

If thou faint in the day of adversity, thy strength is small.

If thou forbear to deliver them who are drawn unto death, and ready to be slain, if thou say, behold, we knew it not: doth not he who pondereth the heart consider it? and he that keepeth thy soul, doth he not know it? and shall not he render to every man according to his works.

My son, eat thou honey, for it is good, and the honeycomb which is sweet to thy taste; so shall the knowledge of wisdom be to thy soul, when thou hast found it; then there shall be a reward, and thy expectation shall not be cut off.

Lay not wait, O wicked man, against the dwelling of the righteous: spoil not his resting place. For a just man falleth seven times, and riseth again: but the wicked fall into mischief.

Rejoice not when thine enemy falleth; and let not thy heart be glad when he stumbleth; lest the Lord see it, and it displease him. Fret not thyself because of evil men, nor be envious at the wicked. For there shall be no reward to the evil man, the candle of the wicked shall be put out.

My son, fear thou the Lord, and the king: and mix not with them who are given to change. For their calamity shall rise up suddenly, and who knoweth the ruin of them both?

These things belong to the wise. It is not good to have respect of persons in judgment.

He that saith to the wicked, thou art righteous, him shall the people curse, nations shall abhor him. But to them that rebuke him shall be delight, and a good blessing shall come upon them.

A man will kiss the lips of him who giveth a right answer.

Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

Be not a witness against thy neighbour without cause; nor deceive with thy lips. Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

I went by the field of the slothful, and by the vineyard of

of the man void of understanding: and lo, it was all grown over with thorns, and nettles had covered the face thereof; and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction: yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come, as one that travelleth; and thy want as an armed man.

XXV.

THESE are also proverbs of Solomon which the men of Hezekiah, king of Judah, copied out.

It is the glory of God to conceal a thing; but the honour of kings is to search out a matter.

The heaven for height, and the earth for depth, and the heart of kings there is no searching.

Take away the dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked from before the king, and his throne shall be established in righteousness.

Put not forth thyself in the presence of the king; and stand not in the place of great men: for better it is to have it said to thee, Come up hither: than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

Debate thy cause with thy neighbour himself; and discover not the secret to another, lest he that heareth it put thee to shame, and thine infamy turn not away.

A word fitly spoken is like apples of gold in pictures of silver.

As an ear ring of gold, and an ornament of fine gold, so is a wise reprovener upon an obedient ear.

As the cold of snow in the time of harvest, so is a faithful messenger to them who send him: for he refreshes the soul of his masters.

Who so boasteth himself of a false gift, is like clouds and wind, without rain.

By

By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

Withdraw thy foot in thy neighbour's house : lest he be weary of thee, and so hate thee.

A man that beareth false witness against his neighbour, is as a hammer, a sword, and a sharp arrow.

Confidence in an unfaithful man in the time of trouble, is like a broken tooth, and a foot out of joint.

As he who taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an heavy heart.

If thine enemy be hungry, give him bread to eat; and if he be thirsty give him water to drink, for thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

The north wind driveth away rain : so doth an angry countenance, a backbiting tongue.

A righteous man falling down before the wicked, is as a troubled fountain, and a corrupt spring.

It is not good to eat much honey : so for men to search their own glory, is not glory.

He that hath no rule over his own spirit, is like a city that is broken down, and without walls.

XXVI.

ANSWER not a fool according to his folly, lest thou also be like unto him.

Answer a fool according to his folly, lest he be wise in his own conceit.

The legs of the lame are not equal ; so is a parable in the mouth of the foolish.

The great God who formed all things, both rewardeth the foolish, and rewardeth transgressors.

As a dog returneth to his vomit, so a fool returneth to his folly.

Seest thou a man wise in his own conceit, there is more hope of a fool than of him.

The

* The sluggard is wiser in his own conceit, than seven men who can render a reason.

He that passeth by, and meddleth with strife belonging not to him, is like one who taketh a dog by the ears.

As a madman who casteth firebrands, arrows and death : so is he that deceiveth his neighbour, and saith, Am not I in sport?

Where there is no wood the fire goeth out ; so where there is no talebearer, the strife ceaseth.

He that hateth, dissembleth with his lips, and layeth up deceit within him. When he speaketh fair, believe him not : for there are seven abominations in his heart.

The wickedness of him whose hatred is covered with deceit shall be shewed before the whole congregation.

* Whoso that diggeth a pit, shall fall into it ; and he that rolleth a stone, it will return upon him.

A lying tongue hateth those that are afflicted by it ; and a flattering mouth worketh ruin.

XXVII.

Beast not thyself of to-morrow ; for thou knowest not what a day may bring forth.

Let another man praise thee, and not thine own mouth ; a stranger, and not thine own lips.

Wrath is cruel, and anger is outrageous ; but who is able to stand before envy ?

Open rebuke is better than secret love. Faithful are the wounds of a friend ; but the kisses of an enemy are deceitful.

The full soul loatheth an honeycomb ; but to the hungry soul every bitter thing is sweet.

As a bird that wandereth from her nest, so is a man who wandereth from his place.

Ointment and perfume rejoice the heart : so doth the sweetness of a man's friend, by hearty counsel.

Thine own friend, and thy father's friend, forsake not ; neither go into thy brother's house in the day of thy calamity : for better is a neighbour that is near, than a brother that is far off.

* That is, with intent to do mischief.

My

My son, be wise, and make my heart glad; that I may answer him that reproacheth me.

Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.

As in water, face answereth to face, so the heart of man to man.

As the fining pot for silver, and the furnace for gold; so is a man to his praise.

Though thou shouldest beat a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

Be diligent to know the state of thy flocks, and look well to thy herds. For riches are not for ever: doth the crown endure to every generation?

The herbage appeareth, and the tender grass sheweth itself, and the herbs of the mountains are gathered. The lambs are for thy cloathing, and the goats are the price of the field.

XXVIII.

THE wicked flee when no man pursueth: but the righteous are bold as a lion.

For the transgression of a land, many are the princes thereof: but by a man of understanding and knowledge, the state thereof shall be prolonged.

They that forsake the law, praise the wicked; but such as keep the law contend with them.

Evil men understand not judgment: but they who seek the Lord understand all things.

Better is the poor who walketh in his uprightness, than he that is perverse in his ways, though he be rich.

Whoso that keepeth the law, is a wise son: but he that is a companion of gluttons, shameth his father.

He that by usury or unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

He that turneth away his ear from hearing the law, even his prayer is an abomination.

Whoso causes the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good things in possession.

The

The rich man is wise in his own conceit : but the poor who hath understanding, searcheth him out.

When righteous men rejoice, there is great glory ; but when the wicked rise, a man is hidden.

He that covereth his sins, shall not prosper ; but whose confesseth and forsaketh them shall have mercy.

Happy is the man who feareth alway, but he that hardeneth his heart, shall fall into mischief.

The prince that wanteth understanding, is also a great oppressor ; but he that hateth covetousness shall prolong his days.

He that followeth after vain persons, shall have poverty enough.

A faithful man shall abound with blessings ; but he that maketh haste to be rich, shall not be innocent.

To have respect of persons, is not good ; since, that man will transgress for a piece of bread.

He that hasteth to be rich, hath an evil eye ; and considers not that poverty shall come upon him.

He that rebuketh a man, shall afterwards find more favour than he that flattereth with the tongue.

He who robbeth his father, or his mother, and faith, it is no transgression ; is the companion of a destroyer.

He that is of a proud heart stirreth up strife : but he who putteth his trust in the Lord, shall be made fat.

He that trusteth in his own heart is a fool ; but whose walketh wisely, he shall be delivered.

He that giveth to the poor shall not want : whereas he that hideth his eyes, shall have many a curse.

When the wicked rise, men hide themselves : but when they perish, the righteous increase.

XXIX.

He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

When the righteous are in authority, the people rejoice ; but when the wicked bear rule, the people mourn.

Whoso loves wisdom, rejoiceth his father : but he that keepeth company with harlots, spendeth his substance.

The

The king, by judgment establisheth the land; but he that receiveth gifts, overthroweth it.

A man that flattereth his neighbour, spreadeth a net for his feet.

The righteous considereth the cause of the poor: but the wicked regards not to know it.

Scornful men bring a city into a snare, but wise men turn away wrath.

If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.

A fool uttereth all his mind: but a wise man restrains it till afterwards.

The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame.

When the wicked are multiplied, transgression increaseth; but the righteous shall see their fall.

Correct thy son, and he will give thee rest; yea, he shall give delight unto thy soul.

Where there is no vision the people perish; but he that keepeth the law, happy is he.

Seekest thou a man hasty in his words? there is more hope of a fool than of him.

A man's pride shall bring him low: but honour shall uphold the humble in spirit.

Whoso is partner with a thief, hateth his own soul: he heareth cursing and telleth not of it.

The fear of man bringeth a snare: but whoso putteth his trust in the Lord, shall be safe.

Many seek the ruler's favour, but every man's judgment cometh from the Lord.

XXX.

THE words of Agur the son of Jakeh, even the prophecy, the man spake unto Ithiel and Ucal.

Who hath ascended up into heaven or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is the name of his son, if thou canst tell?

Every word of God is pure: he is a shield to them that put

put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

Two things I have desired of thee, withhold them not from me before I die. Remove far from me vanity and lies; give me neither poverty nor riches, feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

There is a generation that are pure in their own eyes, and yet not washed from their filthiness.

There is a generation, O how lofty are their eyes! and their eye-lids are lifted up!

There is a generation whose teeth are as swords, and knives, to devour the poor from off the earth, and the needy from among men.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

XXXI.

THE words of king Lemuel, the prophecy which his mother taught him:

Give not thy strength to women; nor thy ways to that which destroyeth kings.

It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

Open thy mouth for the dumb, in the cause of all such as are appointed for destruction. Judge righteously, and plead the cause of the poor and needy.

Who can find a virtuous woman! for her price is far above rubies: the heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands; like the merchants' ships, she bringeth her food from afar.

She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor, she reacheth forth her hands to the needy. Her husband is known in the gates, when he sitteth among the elders of the land.

She maketh fine linen, and selleth it, and delivereth girdles to the merchant. Strength and honour are her clothing, she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all.

Favour is deceitful, and beauty is vain, but a woman who feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates.

ECCLESIASTES.

I.

THE words of the preacher, the son of David, king at Jerusalem:

Vanity of vanities, saith the preacher, all is vanity. What profit hath a man of all his labour which he taketh under the sun? One generation passeth away, and another generation cometh; but the earth remains continually. The sun also riseth, and goeth down, and hasteth to the place where he arose. The wind goeth toward the south, and turneth about to the north: it shifteth continually, returning in its circuits. All the rivers run into the sea, yet the sea is not full: to the place from whence the rivers come, thither they return again.

All things are full of labour, man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

hearing. The thing which hath been, is that which shall be: and that which is done, is that which shall be done: there is no new thing under the sun. Is there any thing whereof it may be said, See this is new? it has been already of old time, that was before us. There is no remembrance of former things; neither shall there be remembrance of things that are to come, with those that come after.

I the preacher, was king over Israel in Jerusalem, and I gave my heart to seek and search out by wisdom, concerning all that is done under heaven; this sore travail hath God given to the sons of men, to be exercised therewith. I considered all the works which are done under the sun, and behold, all is vanity, and vexation of spirit. I commanded with my own heart, saying, Lo, I am come to great estate; and have more wisdom than all they who have been before me in Jerusalem: yea my heart had great experience of wisdom and knowledge. I perceived that this also is vexation of spirit. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.

II.

I SAID in my heart, Go to now; I will prove thee with mirth: enjoy pleasure: but behold this also is vanity. I said of laughter, It is mad: and of mirth, What doth it?

I sought in my heart till I might see what was that good for the sons of men which they should do under the heaven all the days of their life. I made me great works, I builded me houses, and planted me vineyards. I made me gardens, and orchards, in which I planted trees of all kinds of fruits. I made me pools of water, to water the wood. I procured servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle, above all that were in Jerusalem before me. I also gathered me silver and gold, and the peculiar treasures of kings, and of the provinces.

So I was great, and increased beyond any who were in Jerusalem before me. My wisdom also remained with me. Then I looked on all the works that my hands had wrought, and on what I had laboured to do: and behold

all was vanity and vexation of spirit, and there was no profit under the sun.

I turned myself to behold wisdom, and madness, and folly: for what can the man do who cometh after the king, but that which hath been already done? then I saw that wisdom excelleth folly, as far as light excelleth darkness.

The wise man's eyes are in his head, but the fool walketh in darkness: I myself perceived also, that one event happeneth to them all.* For there is a man whose labour is in wisdom, and in knowledge, and in equity, yet he shall leave it for a portion to one who hath not laboured in like manner. This is vanity and a great evil.

What hath man of all his labour, and of the vexation of his heart? his days are sorrows, and his travails grief: yea, his heart taketh not rest in the night.

III.

To every thing there is a season, and a time for every purpose under the heaven. A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to mourn, and a time to rejoice; a time to keep silence, and a time to speak.

I have seen the travail which God hath given to the sons of men, to be exercised in it; and I know that whatsoever God doeth, it shall be for ever. Nothing can be added to it, nor taken from it: and God doeth it that men should fear before him.

IV.

THEN I considered all the oppressions which are done under the sun; and behold the tears of such as were oppressed, and had no comforter: on the side of their oppressors there was power, but they had no comforter. Wherefore I praised those that are already dead, more than the living, which are yet alive.

Again I considered all travail, and every right work; that for this a man is envied of his neighbour: this is also vanity, and vexation of spirit. Better is a handful with

* This is to be understood of outward troubles.

quietness, than both the hands full, with labour and vexation of spirit.

Two are better than one, because they have a good reward for their labour: for if they fall, the one will lift up the other: but woe to him that is alone, when he falleth he hath not another to help up.

V.

KEEP thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil.

Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God: for God is in heaven, and thou art upon earth: therefore let thy words be few.

A dream cometh through the multitude of business, so a fool's voice is known by multitude of words.

If thou seekest oppression of the poor, and violent perverting of judgment and justice in a province, wonder not at the matter: for he that is * higher than the highest regardeth.

The profit of the earth is for all: the king himself is served of the field.

He that loveth silver will not be satisfied with silver; nor he that loves abundance, with increase: this also is vanity.

When goods increase, they are increased who eat them: and what advantage is there to the owners, saving the beholding them with their eyes.

The sleep of a labouring man is sweet, whether he eats little or much: but the abundance of the rich will not suffer him to sleep.

There is a fore evil which I have seen under the sun: namely, riches kept for the owners thereof to their hurt.

Every man to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and rejoice in his labour: this is the gift of God.

* Meaning the Almighty.

T 3

VI. THERE

VI.

THERE is an evil which I have seen under the sun, and it is common among men : a man to whom God hath given riches, wealth, and honour ; so that he wanteth nothing for his mind of all that he desireth, and God gives him not power to eat thereof, but a stranger eateth it : this is vanity, and it is an evil disease.

All the labour of man is for his mouth, and yet the appetite is not filled. For what hath the wise more than the fool. Seeing there are many things that increase vanity ; what is man the better ?

Who knoweth what is good for man in this life, all the days of his vain life, which he spendeth as a shadow ? for who can tell a man what shall be after him under the sun ?

VII.

A GOOD name is better than precious ointment ; and the day of death, than the day of one's birth.

It is better to go to the house of mourning than to the house of feasting ; for that is the end of all men, and the living will lay it to his heart.

Sorrow is better than laughter : for by the sadness of the countenance the heart is made better.

The heart of the wise is in the house of mourning ; but the heart of the foolish is in the house of mirth.

It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool.

Oppression maketh a wise man mad, and a gift destroyeth the heart.

Better is the end of a thing than the beginning thereof ; and the patient in spirit is better than the proud in spirit.

Be not hasty in thy spirit to be angry ; for anger resteth in the bosom of fools.

Say not thou, what is the cause that the former days were better than these ? for thou dost not inquire wisely concerning this.

Wisdom is a defence, and money is a defence : but the excellency of knowledge is, that wisdom giveth life to them that have it.

In

In the day of prosperity be joyful, and in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

Wisdom strengtheneth the wise more than ten mighty men which are in the city.

Take no heed to all words that are spoken: lest thou hear thy servant curse thee; especially as thou knowest in thy own heart, that thou hast oftentimes cursed others.

All this have I proved by wisdom. I said, I will be wise, but it was far from me. That which is far off, and exceeding deep, who can find out?

I applied my heart to know, and to search, and seek out wisdom, and the reason of things; and to know the wickedness of folly, even of foolishness and madness. And I find more bitter than death, the woman whose heart is snares and nets, and her hands as bands. Whoso pleaseth God shall escape from her, but the sinner shall be taken by her.

Lo, this only have I found, that God hath made man upright: but they have sought out many inventions.

VIII.

Who is as the wise man? and who knoweth the interpretation of a thing?

A man's wisdom maketh his face to shine, and the boldness of it shall be changed.

There is no man that hath power over the spirit to retain it; nor hath he power in the day of death: there is no discharge in that war, neither shall wickedness deliver those that are given to it.

Because sentence against an evil work is not executed speedily; therefore the hearts of men are fully set in them to do evil.

Though a sinner do evil an hundred times, and his days be prolonged, yet I know certainly that it will be well with them that fear God; which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he feareth not before God.

When I applied mine heart to know wisdom, and to see the business that is done upon the earth, then I be-

held the work of God, and that a man cannot find out the work that is done under the sun. Even if a man labour to seek it out, he shall not be able to find it.

IX.

For all this I considered in my heart even to declare it, that the righteous and the wise and their works, are in the hand of God: * there is one event to the righteous and to the wicked: to the clean and to the unclean: to him that sacrificeth and to him that sacrificeth not, to him that sweareth as to him that feareth an oath.

The heart of the sons of men is full of evil, and madness is in them while they live; and after that they go to the dead.

The living know that they shall die; but the dead know not any thing: the memory of them is forgotten, also their love and hatred, and envy is now perished; nor have they any more a portion for ever in any thing that is done under the sun.

Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

I returned, and saw, under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor riches to men of understanding, nor yet favour to men of skill, but time and chance happen to them all.

Man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men spared in an evil time, when it falleth suddenly upon them.

This wisdom have I seen, and it seemed great unto me. There was a little city, and few men in it. And there came a great king against it, and besieged it, and built great bulwarks against it. Now there was a poor wise man found in it, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then I said,

* This must be understood of outward prosperity or adversity, which God permits to attend all in this life.

Wisdom

Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

The words of the wise are heard in quiet: more than the cry of him that ruleth among fools.

Wisdom is better than weapons of war; but one sinner destroyeth much good.

X.

DEAD flies cause the ointment of the apothecary to send forth a stinking savour, so doth a little folly him who is in reputation for wisdom and honour.

If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness: a fool also is full of words.

Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness.

By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

XI.

CAST thy bread upon the waters: for thou shalt find it after many days.

Give a portion to seven, and also to eight; for thou knowest not what evil may be on the earth.

He that observeth the wind, will not sow: and he that regardeth the clouds shall not reap. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not which shall prosper, this or that, or whether they will be alike good.

• Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment.

* These expressions to be regarded as a caution to youth.

XII.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them*. While the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain.

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves; and the grinders cease, because they are few, and those that look out at the windows be darkened.

When the doors shall be shut in the streets, when the sound of the grinding is low, when he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also when they shall be afraid of that which is high, and fears shall be in the way; and the almond-tree shall flourish, the grasshopper be a burthen, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken: or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

Vanity of vanities, (saith the preacher) all is vanity! because the preacher was wise, he still taught the people knowledge; he was attentive, and sought out, and set in order many proverbs. He endeavoured to find out acceptable words, and that which was written was upright, even words of truth.

The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished.

Of making many books there is no end, and much study is a weariness to the flesh.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

* An allegorical description of the state of old age.

THE SONG OF SOLOMON.*

THE CHIEF OF SONGS, WHICH IS
SOLOMON'S.

I.

THE CHURCH'S PIOUS REQUEST.

LET him kiss me with the kisses of his mouth : for thy love is better than wine. Because of the favour of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee. Draw me, we will run after thee : the upright love thee.

Tell me, (O thou whom my soul loveth) where thou feedest, where thou makest thy flock to rest at noon : for why should I be as one that turneth aside by the flocks of thy companions?

CHRIST.

If thou know not, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds tents.

II.

I AM the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters.

CHURCH.

As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. I charge

* The whole of this Book, as well as the Abstract which is here made of it, is to be understood in a spiritual sense; expressing, by beautiful similies, the love, and mutual regard subsisting between Christ and his Church; and, if read with right understanding, may be of use to excite pious affections in our minds.

you, O ye daughters of Jerusalem, that ye stir not up, nor awake my love, till he please.

My beloved spake, and said unto me, Rise up my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines, with the tender grape, give a pleasant smell. Arise, my love, my fair one, and come away.

O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely.

Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

My beloved is mine, and I am his; he feedeth among the lilies.

Until the day break, and the shadows flee away: turn my beloved, and be thou like a roe, or a young hart upon the mountains of Bether.

III.

By night on my bed I sought him whom my soul loveth, I sought him, but I found him not. I will rise now, and go about the city; in the streets and broad ways I will seek him whom my soul loveth: I sought him, but I found him not. The watchmen that go about the city met with me; to whom I said, Saw ye him whom my soul loveth? it was but a little that I passed from them, when I found him whom my soul loveth: I held him, and would not let him go.

IV.

CHRIST.

BEHOLD, thou art fair, my love, behold thou art fair: thy hair is as a flock of goats, that appear from Mount Gilead. Thy teeth are like a flock of sheep, even shorn, which come up from the washing; every one bearing twins, and none among them is barren. Thou art fair, my love, there is no spot in thee.

Come with me from Lebanon, my spouse, with me from Lebanon:

Lebanon: look from the top of Amara, from the top of Shenir and Hermon, from the lions dens, from the mountains of the leopards.

A garden inclosed is my sister, my spouse: a spring shut up, a fountain sealed.* Thy plants are an orchard of pomegranates, with pleasant fruits, camphire, with spike-nard. Spikenard and saffron, calamus and cinnamon, with trees of frankincense, myrrh and aloes, with all the chief spices. A fountain of gardens, a well of living waters, and streams from Lebanon.

CHURCH.

AWAKE, O north wind, and come thou south, blow upon my garden, that the species thereof may flow out: let my beloved come into his garden, and eat his pleasant fruits.

V.

CHRIST.

I AM come into my garden, my sister, my spouse; I have gathered my myrrh, with my spice, I have eaten my honey-comb with my honey; I have drunk my wine with my milk; eat, O friends; drink, O beloved.

CHURCH.

I SLEEP, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. I rose up to open to my beloved, and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. I opened to my beloved, but he had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but could not find him; I called him, but he gave me no answer. The watchmen, who went about the city, found me, they smote me, they wounded me: the keepers of the walls took away my veil from me. I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him I am sick of love.

What is thy beloved more than another beloved, that thou dost so charge us?

* Meaning Graces of the Church.

CHURCH.

CHURCH.

My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet, yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

VI.

WHITHER is thy beloved gone? whither is he turned aside? that we may seek him with thee.

CHURCH.

My beloved is gone down into his garden, to the beds of spices, to feed in the gardens and to gather lilies. I am my beloved's, and my beloved is mine: he feedeth among the lilies.

CHRIST.

WHO is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

CHURCH.

I WENT down into the gardens of nuts, to see the fruits of the valley; to see whether the vine flourished, and the pomegranate budded. Or ever I was aware, my soul made me like the chariots of Aminadab.

VIII.

WHO is this that cometh up from the wilderness, leaning upon her beloved?

Set me as a seal upon thy heart, as a seal on thy arm: for love is strong as death, jealousy cruel as the grave: the coals of it are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

BOOKS

BOOKS OF THE PROPHETS.

BOOK OF ISAIAH.

I.

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know; my people doth not consider.

Ah! sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters. They have forsaken the Lord, and provoked the Holy One of Israel to anger: they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot unto the head, there is no soundness; but wounds and bruises, and putrifying sores: they have not been closed, nor bound up, nor mollified with ointment.

Your country is desolate, your cities are burnt with fire: your land, strangers devour it in your presence: it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of Hosts had left to us a very small remnant, we should have been like unto Gomorrah.

Hear the word of the Lord, give ear to the law of our God. To what purpose is the multitude of your sacrifices
unto

unto me, saith the Lord? I am full of the burnt-offerings of rams, and the fat of fed beasts; I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand to tread my courts? bring no more vain oblations, incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies I cannot bear with, it is iniquity, even the solemn meeting. Your new moons, and appointed feasts my soul hateth; they are a trouble to me, I am weary with bearing them. When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Wash ye, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

How is the faithful city become an harlot? it was full of judgment, righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine is mixed with water. Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, nor doth the cause of the widow come unto them. Therefore saith the Lord, the Lord of Hosts, the mighty one of Israel: Ah, I will ease me of my adversaries, and avenge me of mine enemies. I will turn my hand upon thee, and purely purge away thy dross, and take away all thy kin. I will restore thy judges as at the first, and thy counsellors as at the beginning: afterwards thou shalt be called, The city of righteousness, the faithful city.

Zion shall be redeemed with judgment, and her converts with righteousness.

The destruction of the transgressors and of the sinners shall

shall be together; and they that forsake the Lord shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. Ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and his work as a spark, both of them burning together, and none shall quench them.

II.

THE word which Ifaiah the son of Amoz saw, concerning Judah and Jerusalem.

It shall come to pass in the * last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go, and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come ye, and let us walk in the light of the Lord.

Thou hast forsaken thy people, the house of Jacob, because they are replenished from the east, and are soothsayers like the Philistines, and please themselves in the children of strangers. Their land is also full of silver and gold, neither is there any end of their pleasures; their land is also full of horses, neither is there any end of their chariots. Their land is also full of idols: they worship the work of their own hands, that which their fingers have made. The mean man boweth down, and the great man humbleth himself.

* Times of the Gospel, or more full establishment of the Kingdom of Christ.

Enter

Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his Majesty.

The lofty looks of man shall be humbled; and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; and upon all the cedars of Lebanon, which are high and lifted up, and upon all the oaks of Bashan; and upon all the high mountains, and hills which are lifted up; and upon every high tower, and fenced wall; upon all the ships of Tarshish, and upon all pleasant pictures: and the idols he shall utterly abolish.

And they shall go into the holes of the rocks, and into the caves of the earth for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth.

In that day a man shall cast his idols of silver, and of gold, which they have made each one for himself, to worship, to the moles, and to the bats: to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth.

Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?

III.

BEHOLD, the Lord of Hosts doth take away from Jerusalem, and from Judah, the stay and the staff, the whole stay of bread, and the whole stay of water; the mighty man, and the man of war, the judge, and the prophet, the prudent, and the ancient; the captain of fifty, and the honourable man, the counsellor, and the skilful artificer, and the eloquent orator. And I will give children to be their princes, and babes shall rule over them: the child shall behave himself proudly against the ancient, and the base against the honourable.

For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory. The shew of their countenance doth witness against them, and they declare their sin as

Sodom,

Sodom, they hide it not : woe to their soul, for they have rewarded evil unto themselves.

Say ye to the righteous, it shall be well with him : for they shall eat the fruit of their doings. Woe unto the wicked, it shall be ill with him ; for the reward of his hands shall be given him.

The Lord will enter into judgment with the ancients of his people, and the princes thereof : for ye have eaten up the vineyard ; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor, saith the Lord God of Hosts.

Moreover, the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet. Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion. In that day the Lord will take away the bravery of their tinkling ornaments, and their cauls, and round tires like the moon. The chains and the bracelets, and the mufflers ; the bonnets, and the ornaments of the legs, the head bands, and the tablets, and the ear-rings ; the rings and nose jewels, the changeable suits of apparel, the mantles, the wimples, and the crisping pins ; the glasses, and the fine linen, the hoods, and the veils.

And instead of a sweet smell, there shall be stink ; and instead of a girdle, a rent ; and instead of well set hair, baldness ; and instead of a stomacher, a girding of sackcloth ; and burning instead of beauty.

Thy men shall fall by the sword, and thy mighty in the war. Her gates shall lament and mourn, and she being desolate shall sit upon the ground.

IV.

IN that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel ; only let us be called by thy name, to take away our reproach.

* In that day shall the branch of the Lord be beautiful

* Speaking of Christ's kingdom.

and

and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy: every one who is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion; and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning.

And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud, and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

And there shall be a tabernacle for a shadow by day from the heat, and for a place of refuge, and a covert from storm and from rain.

V.

Now I will sing to my well-beloved, a song of my beloved concerning his vineyard: my beloved hath a vineyard in a very fruitful hill. And he fenced it, and gathered the stones thereof of it, and planted it with the choicest vine. He also built a tower in the midst of it, and made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard. What could have been done more to my vineyard, that I have not done in it? why when I looked that it should bring forth grapes, brought it forth wild grapes? now therefore I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up: and break down the wall, and it shall be trodden down. I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds, that they rain no rain upon it. For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant. And he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Woe unto them that join house to house, that lay field to field, till there is no place left; that they may be placed
alone

alone in the midst of the earth. In mine ears, said the Lord of Hosts, many houses shall be desolate, great, and fair, without inhabitants; yea, ten acres of vineyard, shall yield one bath, and the seed of an homer, shall yield an ephah.

Woe be to those who rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them. The harp and the viol, the tabret and pipe, and wine, are in their feasts; but they regard not the work of the Lord, nor consider the operation of his hands.

Therefore my people are gone into captivity, because they have no knowledge; and their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged itself, and opened its mouth without measure; and their glory, with their multitude, and their pomp, and he that rejoiceth, shall descend into it.

The mean man shall be brought down, and the mighty man shall be humbled; and the eyes of the lofty shall be humbled; but the Lord of hosts shall be exalted in judgment, and God that is holy, shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat ones, shall strangers eat.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope; who say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it.

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.

Woe to them that are wise in their own eyes, and prudent in their own sight.

Woe to them that are mighty to drink wine, and men of strength to mingle strong drink. Which justify the wicked for a reward, and take away the righteousness of the righteous from him. Therefore, as the fire devours the stubble, and the flame consumeth the chaff, so their root shall be rottenness, and their blossom shall go up as dust; because they have

have rejected the law of the Lord of Hosts, and despised the word of the Holy One of Israel.

Therefore the anger of the Lord is kindled against his people, and he hath stretched forth his hand against them, and hath smitten them; and the hills did tremble, and their carcases were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

VI.

IN the year that king Uzziah died,* I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings: with twain he covered his face, and with twain his feet, and with twain he did fly. And one cried to another, and said, Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the king, the Lord of Hosts.

Then flew one of the seraphims to me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? then said I, Here am I, send me. And he said, Go tell this people, Hear ye indeed, but understand not, and see, but perceive not.

Then said I, How long, O Lord? and he answered, Until the cities be wasted without inhabitants, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land.

Yet there shall be a tenth in it, and it shall return, and shall be eaten as a teil-tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

* This is to be understood as a vision.

VII.

AND it came to pass, in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin, the king of Syria, and Pekah, the son of Remaliah, king of Israel, went up towards Jerufalem, to war against it; but they could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim, and his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

Then said the Lord unto Ifaiah, Go forth now to meet Ahaz, thou and Shear-Jashub, thy son, at the end of the conduit of the upper pool, in the high-way of the fuller's field, and say to him, Be quiet, fear not, neither be faint-hearted, for the fierce anger of Rezin with Syria, and of the son of Remaliah, because they have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal. Thus saith the Lord God, It shall not stand, nor come to pass, for the head of Syria, is Damascus, and the head of Damascus is Rezin; and within three score and five years shall Ephraim be broken, that it be not a people: and the head of Ephraim is Samaria, and the head of Samaria is the son of Remaliah.

If ye will not believe, ye shall not be established.

Moreover, the Lord spoke again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above; but Ahaz said, I will not ask, nor will I tempt the Lord.

Then he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel; butter and honey shall he eat, that he may know to refuse the evil, and choose the good; for before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken by both her kings.

THE

VIII.

THE Lord spoke thus to me, with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not a confederacy of all them to whom this people shall say a confederacy; neither fear ye with their fear, nor be afraid.

Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread, and he shall be for a sanctuary, but to both the houses of Israel a stone of stumbling, and for a rock of offence.

Bind up the testimony, seal the law among my disciples, and I will wait upon the Lord, who hideth his face from the house of Jacob, and I will look for him.

Behold, I and the children whom the Lord hath given me, are for signs, and for wonders in Israel, from the Lord of Hosts, which dwelleth in Mount Zion.

IX.

THE people that walked in darkness, have seen a great light; they who dwelt in the land of the shadow of death, upon them hath the light shined.

Thou hast multiplied the nation, and not increased the joy; they rejoice before thee as with the joy of harvest, and as men rejoice when they divide the spoil: for the yoke of his burthen, and the staff laid on his shoulder, the rod of his oppressor hast thou broken, as in the day of Midian.

Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; his name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government, and peace, there shall be no end. Upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice, from henceforth even for ever; the zeal of the Lord of Hosts shall perform this.

XI. AND

XI.

* AND there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and the fear of the Lord; and it shall make him of quick understanding in the fear of the Lord, and he shall judge not after the sight of his eyes, nor reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked: righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling, together, and a little child shall lead them; the cow and the bear shall feed, their young ones shall lie down, and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den; they shall not hurt nor destroy in all my holy mountains; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it the Gentiles shall seek, and his rest shall be glorious.

It shall also come to pass in that day, that the Lord shall set his hand the second time, to recover the remnant of his people, which shall be left, from Assyria, and from Egypt; from Pathros, and from Cush; from Elam and Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.

* It is usual with the prophets, to take occasion upon mentioning some great temporal deliverance, to break forth into the display of the spiritual deliverance of God's people, by the Messiah, to whom, no doubt, this prophecy relates.

The envy of Ephraim shall also depart, and the adversaries of Judah be cut off; Ephraim shall not envy Judah, nor Judah vex Ephraim.

XII.

And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me.

Behold, God is my salvation, I will trust, and not be afraid, for the Lord Jehovah is my strength and my song; he also is become my salvation: therefore with joy shall ye draw water out of the wells of salvation.

And in that day shall he say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted; sing unto the Lord, for he hath done excellent things, this is known in all the earth; cry aloud, and shout, thou inhabitant of Zion, for great is the Holy One of Israel, in the midst of thee.

XXIV.

Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof; the earth mourneth and fadeth away, the world languisheth and fadeth, the haughty people of the earth languish, the earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore are the inhabitants of the land burned, and few men left.

The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth, in the city is left desolation, and the gate is smitten with destruction.

When thus it shall be in the midst of the land, among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes, when the vintage is done.

They shall lift up their voice; they shall sing for the majesty of the Lord; they shall cry aloud from the sea: wherefore, glorify ye the Lord, in the fires, even the name of the Lord God of Israel, in the isles of the sea.

And

And it shall come to pass in that day, that the Lord will punish the host of the high ones that are on high, and the kings of the earth upon the earth.

XXV.

O LORD, thou art my God, I will exalt thee, I will praise thy name; for thou hast done wonderful things: thy counsels of old are faithfulness and truth. Thou hast been a strength to the poor, a strength to the needy in his distress; a refuge from the storm; a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

* In this mountain shall the Lord of hosts make unto all people a feast of fat things, of fat things full of marrow, of wines refined from the lees. And he will destroy in this mountain the face of the covering cast over all people, and the vail which is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

In that day it shall be said, Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation.

XXVI.

In that day shall this song be sung, in the land of Judah: We have a strong city, salvation will God appoint for walls and bulwarks; open ye the gates, that the righteous nation which keepeth the truth may enter in.

Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.

He bringeth down them that dwell on high, the lofty city he layeth low, he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy.

* To be understood in a spiritual sense.

The way of the just is uprightness: thou, most upright, dost weigh the path of the just.

In the way of thy judgments, O Lord, we have waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

With my soul I have desired thee in the night; yea, with my spirit within me I will seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

Let favour be shewed to the wicked, yet he will not learn righteousness: in the land of uprightness he will deal unjustly, and will not behold the majesty of the Lord.

When thy hand is lifted up, O Lord, they will not see.

Lord, thou wilt ordain peace for us: for thou hast wrought all our works in us.

O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name.

Come, my people, enter into thy chambers, and shut thy doors about thee: hide thyself as it were for a moment, until the indignation be passed over. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood, and shall no more cover her slain,

XXVIII.

WOE to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, who are at the head of the rich vallies, who are overcome with wine. Behold, the Lord hath a mighty and strong one, which as a tempest of hail, as a destroying storm, as a flood of mighty waters overflowing, shall cast down to the ground, with the hand, the crown of pride, the drunkards of Ephraim, they shall be trodden under feet.

In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty to the residue of his people, And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

But

But they have also erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink; they are swallowed up of wine, they go out of the way by strong drink, they err in vision, they stumble in judgment.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts?

For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little; for with stammering lips, and another tongue, will he speak to this people.

Thus saith the Lord God, Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste: judgment will I also lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

XXIX.

THE Lord hath said, Forasmuch as this people draw near me with their mouth, and honour me with their lips; but have removed their heart far from me, and their fear towards me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvellous work among this people: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Woe to them who seek deep to hide their counsel from the Lord; whose works are in the dark; and they say, Who seeth us? and who knoweth us?

And in that day shall the deaf hear the words of the book; and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord; and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed; and all that watch for iniquity are cut off, who make a man an offender for a word, and lay a snare for him that reproveth in the gate; and with falsehood subvert the righteous.

Therefore thus saith the Lord (who redeemed Abraham) concerning the house of Jacob; Jacob shall not now be ashamed; his face shall not be covered with confusion: for when he seeth his children, the work of my hands, in the midst of him; they shall sanctify my name, and sanctify the holy one of Jacob, and fear the God of Israel.

They also that erred in spirit, shall come to understanding, and such as murmured shall learn doctrine.

XXX.

Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit; that they may add sin to sin. Who walk to go down into Egypt (and have not asked at my mouth) to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion: for his princes were at Zoan, and his ambassadors come to Hanez. They were all ashamed of a people that could not profit them, nor be an help, but a shame, and a reproach: therefore have I called concerning this, Their strength is to sit still.

Now go, write it before them in a table, and note it in a book, That this is a rebellious people, lying children, that will not hear the law of the Lord, which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak to us smooth things, prophesy deceits. Depart from the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression, and perverseness, this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly, at an instant.

For thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and confidence shall be your strength, and ye would not; but ye sayed, No, for we will flee upon horses, therefore shall ye be put to flight, and, we will ride upon the swift, therefore

shal

shall they that pursue you, be swift. A thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee, till ye be left as a beacon on the top of a mountain, and as an ensign on a hill; therefore will the Lord wait, that he may be gracious unto you, he will be exalted that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him.

And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more; but thine eyes shall see thy teachers, and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

XXXI.

Was to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord. Yet he is wise and will bring evil upon them; and will not call back his words; but will rise against the house of the evil doers, and against the helpers of those that work iniquity.

XXXII.

BEHOLD, a king shall reign in righteousness, and princes shall rule with judgment. A man shall be as an hiding place from the wind, and a covert from the tempest; as streams of water in a dry place, as the shadow of a great rock in a weary land.

And the eyes of them that see shall not be dim, and the ears of those that hear shall hearken. The heart also of the rash shall understand knowledge, and the stammering tongue shall be ready to speak with plainness, the vile person shall no more be called liberal, nor the churl be said to be bountiful.

For the vile person will speak villainy, and his heart will devise iniquity, to practice hypocrisy, and to utter error against the Lord; to make empty the soul of the hungry, and to cause the drink of the thirsty to fail. The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

But the liberal deviseth liberal things, and by liberal things he shall stand.

O ye women who are at ease, rise up, hear my voice; ye careless daughters, give ear unto my speech. Many days and years shall ye be troubled, ye careless women; for the vintage shall fail, the gathering shall not come.

Tremble, ye women that are at ease; be troubled, ye careless ones: gird ye sackcloth upon your loins. They shall lament for the pleasant fields, for the fruitful vine. Upon the land of my people the thorns and the briers shall come up; yea, upon all the houses of joy in the joyous city; because the palaces will be forsaken, the multitude of the city shall be left; the forts and towers shall be for dens for ever; a joy of wild asses, a pasture for flocks.

Until the Spirit from on high be poured upon us, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

And the work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

XXXIII.

O LORD, be gracious unto us, we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

The Lord is exalted; for he dwelleth on high, he hath filled Zion with judgment and righteousness; and wisdom and knowledge shall be the stability of thy times, and strength of salvation. The fear of the Lord is his treasure.

Hear

Hear ye that are far off, what I have done, and ye that are near, acknowledge my might. The sinners in Zion are afraid, fearfulness hath surprized the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?

He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil: he shall dwell on high: his place of defence shall be munitions of rocks; bread shall be given him, his waters shall be sure. Thine eyes shall see the king in his beauty; they shall behold the land which is very far off.

Look upon Zion the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle which shall not be taken down, not one of the stakes thereof shall ever be removed, nor shall any of the cords thereof be broken: but there the glorious Lord will be unto us a place of broad rivers and streams; whereon shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us.

XXXV.

* THE wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose: It shall blossom abundantly, and rejoice, even with joy and singing! the glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence, he will come and save you.

Then the eyes of the blind shall be opened; and the ears of the deaf unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilder-

* What the prophet speaks of here, is to be understood in a spiritual sense of the virtues and privileges of the gospel.

ness shall waters break out, and streams in the desert. The parched ground shall become a pool, and the thirsty land springs of water : in the habitation of dragons, where each lay, shall be grafs with reeds and rushes.

An high way shall be there ; and it shall be called the way of holiness, the unclean shall not pass over it. But it shall be for those : the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast go up thereon, it shall not be found there : but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads : they shall obtain joy and gladness ; and sorrow and sighing shall flee away.

XXXVIII.

THE writing of Hezekiah king of Judah, when he had been sick and was recovered from his sickness :

I said, In the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord in the land of the living: I shall behold man no more, with the inhabitants of the world.

Mine age is departed, and is removed from me as a shepherd's tent: my life is cut off, as by the weaver: he will cut me off with pining sickness: from day even to night, wilt thou make an end of me.

Like a crane or a swallow did I chatter, I moaned as a dove: mine eyes fail with looking upwards: O Lord, I am oppressed, undertake for me.

What shall I say? he hath both spoken to me, and himself hath done it: I shall go softly in the bitterness of my soul through the rest of my years. O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live.

Behold, for peace I had great bitterness; but in love to my soul thou hast delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.

The grave cannot praise thee: death cannot celebrate thee; they who go down into the pit cannot hope for thy truth. The living, the living: he shall praise thee, as I do

this

this day. The father to the children shall make known thy truth.

XL.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry to her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make strait in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made strait, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.

The voice said, Cry, and he said, What shall I cry? All flesh is grass, and the goodliness thereof, is as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

O thou that bringest good tidings to Zion, get thee up into the high mountain. O thou that bringest good tidings to Jerusalem, lift up thy voice with strength: lift it up, be not afraid: say unto the cities of Judah, Behold your God.

Behold, the Lord will come with strong hand, and his arm shall rule for him. Behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? who hath directed the spirit of the Lord; or, being his counsellor, hath taught him? with whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed him the way of understanding?

Behold the nations are as a drop from the bucket; and

are counted as the small dust of the ballance: behold, he taketh up the islands as a very little thing; and Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations are as nothing before him, and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?

The workman casteth an image, and the goldsmith spreads it over with gold, and casteth silver chains. He that hath no costly oblation, chuseth a tree that will not rot; he seeks to him a skilful artist to prepare a graven image, which shall not be moved.

Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood it from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; who stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. Who bringeth the princes to nothing; and maketh the judges of the earth as vanity. Yea, they shall not be planted. Yea, they shall not be sown, their stock shall not take root in the earth. He shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

To whom then will ye liken me, or to whom shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth forth their host by number. He calleth them all by names, by the greatness of his might, for that he is strong in power, not one of them faileth.

Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God? hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might, he increaseth strength. Even the youths shall faint and be weary, and the young men utterly fall: but they who wait upon the Lord shall renew their strength: they

they shall mount up with wings, as eagles, they shall run and not be weary, and they shall walk and not faint.

XLI.

KEEP silence before me, O islands; and let the people renew their strength: let them come near, then let them speak: let us come near together to judgment.

Thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham, my friend. Thou, whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant, I have chosen thee, and not cast thee away. Fear thou not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee, I will help thee, yea I will uphold thee with the right hand of my righteousness. Behold all who are incensed against thee, shall be ashamed and confounded: they shall be as nothing; and they who strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they shall be as a thing of nought. For I the Lord thy God will hold thy right hand, saying to thee, Fear not, I will help thee.

Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shall make the hills like chaff; thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.

When the poor and needy seek water, and there is none; and their tongue faileth for thirst, I the Lord, will hear them, I, the God of Israel, will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree: I will set in the desert the fir-tree, and the pine, and the box-tree together: that they may see, and know, consider and understand together, that the hand of the

the Lord hath done this; and that the Holy One of Israel hath created it.

XLII.

BEHOLD my servant, whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up; nor cause his voice to be heard in the street. A bruised reed shall he not break; and the smoking flax shall he not quench. He shall bring forth judgment unto truth. He shall not fail, nor be discouraged till he hath set judgment in the earth: and the isles shall wait for his law.

Thus saith God, the Lord, He that created the heavens and stretched them out; he that spread forth the earth, and that which cometh out of it, he that giveth breath unto the people upon it, and spirit to them that walk therein. I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people for a light of the Gentiles: to open the blind eyes, to bring out the prisoners from the prison, and those who sit in darkness out of the prison-house.

I am the Lord; that is my name, and my glory I will not give to another, neither my praise to graven images. Behold the former things are come to pass, and new things I declare; before they spring forth, I tell you of them.

Sing unto the Lord a new song, and his praise from the end of the earth: ye that go down to the sea, and all that is therein: the isles and the inhabitants thereof. Let the wilderness and the cities of it lift up their voice, the villages which Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains: let them give glory unto the Lord, and declare his praise in the islands.

And I will bring the blind by a way that they know not, I will lead them in paths which they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and will not forsake them.

They

They shall be turned back, they shall be greatly ashamed who trust in graven images, who say to the molten images, Ye are our gods.

Hear ye deaf, and look ye blind, that ye may see. Who is blind, but my servant? or deaf as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant?

XLIII.

Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.

Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth.

Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he. There was no God formed before me, neither shall there be after me. I, even I, am the Lord, and beside me there is no Saviour.

I am the Lord, your Holy One, the Creator of Israel, your King. Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters, I will even make a way in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself, they shall shew forth my praise. But thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings, neither hast thou honoured me with thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I,

even

even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

XLVIII.

HEAR ye this, O house of Jacob, which are called by the name of Israel, who swear by the name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousness. Who call themselves of the holy city, and stay themselves upon the God of Israel, the Lord of Hosts is his name.

For my name's sake I will defer my anger; and for my praise I will refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

Hearken unto me, O Jacob, and Israel my called, I am he, I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them they stand up together.

Thus saith the Lord thy Redeemer, the Holy One of Israel, I am the Lord thy God which teacheth thee to profit; which leadeth thee in the way thou shouldest go. O that thou hadst hearkened unto my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea. His name should not have been cut off, nor destroyed from before me.

Go ye forth of Babylon; flee ye from the Caldeans, with a voice of singing declare ye; tell this; utter it even to the end of the earth: say ye, The Lord hath redeemed his servant Jacob. When he led them through the deserts, he caused the waters to flow out of the rock for them; yea he clave the rock, and the waters gushed out.

There is no peace, saith the Lord unto the wicked.

XLIX.

LISTEN unto me, O isles, and hearken ye people from far,* The Lord hath called me from the womb, from the bowels

* The character and office of the Messiah is here introduced, declaring the extent of his commission, which is not only to restore

the

bowels of my mother he hath made mention of my name, and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, he hath made me a polished shaft, and hath hid me in his quiver, and said unto me, Thou art my servant, O Israel, in whom I will be glorified.

Then I said, I have laboured in vain, I have spent my strength for nought, and in vain, yet surely my judgment is with the Lord, and my work with my God; and now, saith the Lord, (who formed me from the womb, to be his servant, to bring Jacob again to him, and that Israel may be gathered, therefore shall I be glorious in the sight of the Lord, and my God will be my strength,) and he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the desolations of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Thus saith the Lord, the Redeemer of Israel, and his Holy One, To him whom man despiseth, whom the nation abhorreth, to a servant of rulers; kings shall see him, and rise up, princes also shall worship, because of the Lord who is faithful, and the Holy One of Israel; and he shall chuse thee.

Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages, that thou mayest say to the prisoners, Go forth, and to those who are in darkness, shew yourselves: they shall feed in the ways, and their pastures shall be in all high places.

They shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them, and I will make all my mountains a way, and my high ways shall be exalted. Behold, these shall come from far, and lo, these from the north, and from the west, and these from the land of Sinim.

the Israelites, and reconcile them to their Lord; but to be a light to lighten the Gentiles, to call them to the knowledge and obedience of the true God, and to bring them to be one church, and to partake of one common salvation.

Sing

Sing O heavens, and be joyful O earth, and break forth into singing O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion saith, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee: lo, I have graven thee upon the palms of my hands; thy walls are continually before me.

The children which thou shalt have, after thou hast lost the other, shall yet say in thine ears, The place is too strait for me, make room for me, that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? who hath brought up these? behold, I was left alone; these, where had they been?

Thus saith the Lord God, Lo, I will lift up my hand to the Gentiles, and set up my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders; kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall not be ashamed who wait for me.

L.

Thus saith the Lord, Behold, for your iniquities have you sold yourselves, and for your transgressions is your mother put away.

Wherefore when I came, was there no man? when I called, was there none to answer? is my hand at all shortened, that it cannot redeem? and have I no power to deliver? behold, at my rebuke, I dry up the sea, I make the rivers a wilderness, I cloth the heavens with blackness, and make sackcloth their covering.

The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season, to him that is weary; he wakeneth, morning by morning, he wakeneth my ear to hear as the learned: the Lord God hath opened my ear, and I was not rebellious, neither turned away back.

I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and
spitting;

spitting; for the Lord will help me, therefore I shall not be confounded, therefore I have set my face like a flint, and know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me, who is he that shall condemn me? lo, all of them shall wax old as a garment; the moth shall eat them up.

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

Behold, all ye that kindle a fire, and compass yourselves about with sparks, walk in the light of your fire, and by the sparks which you have kindled. This shall ye have of mine hand: ye shall lie down in sorrow.

LI.

HEARKEN to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock from whence ye are hewn, and to the hole of the pit whence ye are digged: look unto Abraham, your father, and to Sarah, who bare you; for I called him alone, and I blessed him, and increased him.

For the Lord shall comfort Zion, he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.

Hearken unto me, my people, and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest, for a light of the people: my righteousness is near, my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die also; but my salvation shall be for ever, and my righteousness shall not be abolished.

Hearken

Hearken to me ye that know righteousness, the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings; for the moth shall eat them up like a garment, and the worm shall eat them like wool, but my righteousness shall be for ever, and my salvation from generation to generation.

Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art not thou it that hath cut Rahab, and wounded the dragon? art not thou it that hath dried up the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over. Therefore, the redeemed of the Lord shall return, and come to Zion with singing, and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away.

I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man, that shall become as grass? and forgettest the Lord thy Maker, who hath stretched forth the heavens, and laid the foundation of the earth? and hast feared continually every day, because of the fury of the oppressor, as if he was ready to destroy? and where is the fury of the oppressor?

LII.

AWAKE, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee, the uncircumcised and the unclean.

Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth, thy watchmen shall lift up the voice, with the voice they shall sing together, for they shall see eye to eye, when the Lord shall bring again Zion.

Break

Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm, in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.

Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out from the midst of her; be ye clean that bear the vessels of the Lord.

Behold, my servant shall deal prudently, he shall be exalted, and magnified, and be very high. As many were astonished at thee, (his visage was so marred, more than any man, and his form more than the sons of men,) so shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them, they shall see, and what they had not heard, they shall consider.

LIII.

Who hath believed our report? and to whom is the arm of the Lord revealed? for he shall grow up before him as a tender plant, and as a root out of a dry ground. He hath no form nor comeliness, and when we see him, there is no beauty, that we should desire him: he is despised and rejected of men, a man of sorrows, and acquainted with grief; we hid as it were our faces from him, he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted: but he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed.

We all, like sheep, have gone astray; we have turned, every one to his own way, and the Lord hath laid on him, the iniquity of us all: he was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter; and as a sheep before the shearers is dumb, so he opened not his mouth; he was taken off by an oppressive judgment, but his generation, who shall declare? he was cut off from the land of the living, for the transgression of my people was he stricken; he made his grave with the wicked, and with the rich in his death.

Though

Though he had done no wrong, neither was there any deceit in his mouth, yet it pleased the Lord to bruise him; he hath put upon him grief: when thou makest his soul an offering for sin, he shall see his seed, he shall prolong his days, and the gracious purpose of the Lord shall prosper in his hand: he shall see of the travail of his soul, and be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities; therefore I will divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and was numbered with the transgressors, he bare the sin of many, and made intercession for the transgressors.

LIV.

SING, O barren, thou that didst not bear, break forth into singing, and cry aloud, thou that didst not travail with child, for more are the children of the desolate, than the children of the married wife, saith the Lord.

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand, and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

Fear not, for thou shalt not be ashamed, neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and the reproach of thy widow-hood, thou shalt not remember any more: for thy maker is thine husband, the Lord of Hosts is his name, and thy Redeemer is the Holy One of Israel, the God of the whole earth shall he be called.

The Lord hath called thee, as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God: for a small moment have I forsaken thee, but with great mercies will I gather thee; in a little anger I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

O thou afflicted, tossed with tempests, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations

foundations with sapphires; I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones; and all thy children shall be taught of the Lord, and great shall be the peace of thy children: in righteousness shalt thou be established, thou shalt be far from oppression, for thou shalt not fear it, and from terror, for it shall not come near thee; no weapon that is formed against thee, shall prosper, and every tongue that rise against thee in judgment, thou shalt condemn: this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

LV.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat! yea come, buy wine and milk, without money and without price: wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness.

Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Behold I have given him for a witness to the people, a leader and commander to the people. Lo, thou shalt call a nation that thou knewest not, and nations that knew thee not shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Thus saith the Lord, My thoughts are not your thoughts, neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways; and my thoughts than your thoughts.

For as the rain cometh down, and the snow, from the heavens, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that

that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

With joy shall ye go forth, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn, shall come up the fir-tree; and instead of the briar, shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign, which shall not be cut off.

LVI.

Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

Blessed is the man that doth this; and the son of man who takes hold of it: that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

Let not the son of the stranger who hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: nor let the eunuch say, Lo, I am a dry tree. For thus saith the Lord concerning the eunuchs who keep my sabbaths; and chuse the things which please me; and take hold of my covenant; even to them will I give in my house, and within my walls, a place and a name better than of sons and daughters: I will give them an everlasting name, which shall not be cut off.

Also the sons of the stranger who join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants. Every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar: for mine house shall be called a house of prayer for all people.

The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him. All ye beasts of the field come to devour, yea all ye beasts in the forest.

His watchmen are blind: all of them are ignorant, they are

are all as dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea they are greedy dogs, which know not to be satisfied; they are shepherds who cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant.

LVII.

THE righteous perisheth, and no man layeth it to heart: and merciful men are taken away: none considering that the righteous is taken away from the evil to come. He shall enter into peace, and they shall rest in their beds, each one walking in his uprightness.

Thus saith the high and lofty one that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, nor will I be always angry, for the spirit would fail before me, and the souls which I have made.

I have seen his ways, and will heal him; I will lead him, and restore comforts unto him, and to his mourners.

I create the fruit of the lips, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

There is no peace, saith my God, to the wicked.

LVIII.

CRY aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice: they take delight in approaching to God.

Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our souls, and thou dost not regard? Behold, in the day of your fast you find pleasure,

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and

and all your demands of labour ye exact. Lo, ye fast for strife and debate, and to finite with the fist of wickedness. Ye shall not fast as ye do this day, to make your voice to be heard on high? Is it such a fast as this that I have chosen? a day for a man to afflict his soul? is it to bow down his head like a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

Is not this the fast which I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free? and that ye should break every yoke? is it not to deal thy bread to the hungry, and that thou bring the poor, who are cast out, to thy house? when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: thy righteousness shall go before thee, and the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am. If thou remove from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy soul in draught, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

And those who spring from thee, shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, the Repairer of the breach, the Restorer of paths to dwell in.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord honourable, and shalt honour him, not doing thine own ways, nor pursuing thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth; and feed thee with the heritage

heritage of Jacob thy father; for the mouth of the Lord hath spoken it.

LIX.

BEHOLD, the Lord's hand is not shortened, that it cannot save: nor his ear heavy, that it cannot hear; but your iniquities have separated between you and your God; and your sins have hid his face from you, that he will not hear.

For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, and your tongue muttereth perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

Their feet run to evil, they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not, and there is no judgment in their goings: they have made to themselves crooked paths; whoever goes therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

Our transgressions are multiplied before thee, and our sins testify against us; our transgressions are with us, and as for our iniquities, we know them.

Judgment is turned away backward, and justice standeth afar off: truth is fallen in the street, and equity cannot enter: truth faileth, and he that departeth from evil maketh himself a prey. And the Lord saw it, and it displeased him that there was no judgment. He saw that there was no man, and he wondered that there was no intercessor! Then his arm brought salvation unto him, and his righteousness, it sustained him. He put on righteousness as a breast-plate, and a helmet of salvation upon his head: he also put on the garments of vengeance for clothing, and was clad with zeal as with a cloak.

According to their deeds he will repay wrath to his adversaries, recompence to his enemies; to the islands he will repay recompence. So shall they fear the name of

the Lord, from the west; and his glory from the rising of the sun.

When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him. The Redeemer shall come to Zion, and to those who turn from transgression in Jacob, saith the Lord.

As for me, this is my covenant with them, saith the Lord, My spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor from the mouth of thy seed, nor from the mouth of thy seeds' seed, from this time forth for ever.

LX.

* **ARISE**, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. The Gentiles shall come to thy light; and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all of them gather themselves together, they come to thee: thy sons shall come from far, and thy daughters be nursed at thy side.

Then thou shalt see, and flow together; and thine heart shall fear, and be enlarged, because the abundance of the sea shall be converted to thee; the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee: the dromedaries of Midian and Ephah: all they from Sheba shall come, they shall bring gold and incense, and shall shew forth the praises of the Lord.

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God: and to the Holy One of Israel, for he hath glorified thee. The sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my anger I smote thee, but in my favour have I had mercy upon thee: therefore thy gates shall be open continually, they

* This chapter, with many others, is not to be understood literally, but as having a mystical sense, to denote the excellency of the gospel times.

shall

shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

The glory of Lebanon shall come unto thee; the fir-tree, the pine-tree and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious. The sons also of them that afflicted thee, shall come bending unto thee; and all those who despised thee shall bow themselves down at the soles of thy feet: and they shall call thee, the City of the Lord, the Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt suck the milk of the Gentiles, and shalt be fostered at the breasts of kings: and thou shalt know that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Jacob. Instead of brass I will bring gold, and instead of iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise. The sun shall no more be thy light by day, nor by night shall the brightness of the moon enlighten thee: for the Lord shall be unto thee an everlasting light, and thy God shall be thy glory. Thy sun shall no more go down, nor thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people shall be all righteous; they shall inherit the land for ever: the branch of my planting, the work of my hands, that I may be glorified.

A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

LXI.

THE spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken-hearted,

to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

And they shall build the old wastes, they shall raise up the former desolations, they shall repair the waste cities, the desolations of many generations. Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vine-dressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God.

I the Lord love judgment, I hate robbery for burnt-offering, I will direct their work in truth, and will make an everlasting covenant with them. Their posterity shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.

As the earth bringeth forth her bud, and as the garden causeth the things which are sown in it to spring forth; so will the Lord God cause righteousness and praise to spring forth before all the nations.

LXII.

For Zion's sake I will not hold my peace; and for Jerusalem's sake will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

The Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem

diadem in the hand of thy God. Thou shalt no more be termed forsaken, nor shall thy land any more be termed desolate; but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

I have set watchmen upon thy walls, O Jerusalem, who shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence.

Behold, the Lord hath proclaimed unto the end of the world. Say ye to the daughter of Zion, Lo, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, a city not forsaken.

LXIII.

I WILL mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed upon us, and the great goodness to the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them and carried them all the days of old.

But they rebelled, and grieved his holy spirit: so that he became their enemy; and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea, with the shepherd of his flock. Where has he placed his holy spirit within him; leading them by the right hand of Moses, with his glorious arm: dividing the waters before them, to make himself an everlasting name. That led them through the deep, as a horse in the wilderness, that they should not stumble.

LXIV.

O THAT thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down

at thy presence! as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence. When thou didst terrible things, which we expected not, thou camest down, the mountains flowed down at thy presence.

Since the beginning of the world men have not heard, nor perceived by the ear, nor hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him; thou meetest him that is joyful in doing righteousness, those that remember thee in thy ways.

O Lord, thou art our Father: we are the clay, and thou our potter, we are all of us the work of thy hand. Be not greatly angry, O Lord, nor remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

LXV.

I AM sought of them that asked not for me: I am found of those that sought me not: I said, Behold me, behold me, to a nation which was not called by my name.

I have spread out my hands all the day to a rebellious people, who walk in a way that is not good, after their own thoughts: a people, that provoketh me to anger continually to my face: which say, Stand by thyself, come not near to me, for I am holier than thou.

Thus, saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my servant's sakes, that I may not destroy them all. I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and my chosen shall inherit it; and my servant shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people who have sought me.

But ye are they who forsake the Lord, and forget my holy mountain. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; my servants shall drink, but ye shall be thirsty; my servants shall rejoice, but ye shall be ashamed.

Behold

Behold I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind, but be you glad and rejoice for ever in that which I create: for lo I create Jerusalem a rejoicing, and her people a joy. The voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man who hath not filled his days; for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed.

My chosen shall not labour in vain, nor bring forth trouble: for they are the seed of the blessed of the Lord, and their offspring with them.

And it shall come to pass that before they call, I will answer, and while they are yet speaking I will hear.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; dust shall be the serpent's food. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

LXVI.

Thus saith the Lord, The heaven is my throne, and the earth is my footstool? Where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made; and all those things have been, saith the Lord.

But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

Hear the word of the Lord, ye that tremble at his word, your brethren that hated you, and cast you out for my name's sake, said, Let the Lord be glorified: but ye shall appear to your joy; and they shall be ashamed.

Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice with joy with her all ye that mourn for her, that ye may suck and be satisfied with the breasts of her consolations, and be delighted with the abundance of her glory. For thus saith the Lord, I will extend peace to her like a river; and the glory of the Gentiles, like a flowing stream.

As one whom his mother comforteth, so will I comfort

you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies.

They that act abomination shall be consumed together, saith the Lord: for I know their works and their thoughts: it shall come that I will gather all nations and tongues, and they shall come and see my glory. I will set a sign among them, and those that escape I will send to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tubal, and Javan; to the isles afar off, that have not heard of my fame, nor neither have seen my glory. And they shall declare my glory among the Gentiles.

THE PROPHET JEREMIAH.

I.

THE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth, in the land of Benjamin: to whom the word of the Lord came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah king of Judah; unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah; unto the carrying away of Jerusalem captive in the fifth month.

Then the word of the Lord came unto me, saying, Before I formed thee in the belly, I knew thee; and before thou camest out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations.

Then said I, Ah Lord God, behold I cannot speak, for I am a child.

But the Lord answered, Say not I am a child; for thou shalt go to all to whom I shall send thee, and whatsoever I command thee, thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord.

Then

Then the Lord put forth his hand and touched my mouth, saying to me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations, and over the kingdoms; to root out, to pull down, and to destroy, to build and to plant.

Thou therefore gird up thy loins, and arise, speak to them all that I command thee: be not dismayed at their faces, lest I confound thee before them. Behold, I have made thee this day, a fenced city, and an iron pillar, and brazen walls against the whole land; against the kings of Judah, and the princes thereof, and against the priests, and the people of the land. And they shall fight against thee, but they shall not prevail against thee: for I am with thee, saith the Lord, to deliver thee.

II.

MOREOVER the word of the Lord came to me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.

Israel was holiness unto the Lord, and the first fruits of his increase: all who would devour him shall offend: evil shall come upon them, saith the Lord.

Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel. Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me; and have walked after vanity, and are become vain? neither said they, Where is the Lord who brought us up out of the land of Egypt; that led us through the wilderness, through a land of deserts, and of pits, through a land of drought, and of the shadow of death, a land through which no man passed, and where no man dwelt. I brought you from hence into a plentiful country, to eat the fruit thereof, and the goodness thereof; but when he entered, ye defiled my land, and made mine heritage an abomination.

The priests said not, Where is the Lord? and they who handle the law knew me not: the pastors also transgressed
X 6
against

against me, and the prophets prophesied by Baal, and walked after things which do not profit.

My people have committed two evils: they have forsaken me the fountain of living waters; and hewed them out cisterns, broken cisterns, which can hold no water.

Is Israel a servant? is he a home-born slave? why is he spoiled? The young lions roared upon him, and yelled, they made his land waste: his cities are burnt without inhabitant. Also the children of Noph and Tahaphanes have broken the crown of thy head.

Hast thou not procured this unto thyself; in that thou hast forsaken the Lord thy God, when he led thee by the way? and now what hast thou to do in the way of Egypt, to drink the waters of Sihor? for what hast thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings reprove thee; know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts. I had planted thee a noble vine, wholly a right seed, how then art thou turned into the degenerate plant of a strange vine unto me? If thou wash thee with nitre, and take thee much soap; yet thine iniquity is marked before me, saith the Lord God. Yet thou sayest, because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

Why gaddest thou about so much to change thy way? Thou shalt be ashamed of Egypt, as thou wast ashamed of Assyria: for the Lord hath rejected thy confidences, and thou shalt not prosper in them.

III.

Go, and proclaim these words toward the north; and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.

And I will take you one of a city, and two of a family, and I will bring you to Zion. I will give you pastors according

according to mine heart, who shall feed you with knowledge, and understanding.

Return ye backsliding children, and I will heal your backslidings.

Truly in vain is salvation hoped for from the hills; or from the multitude of mountains: truly in the Lord our God is the salvation of Israel.

V.

Run ye to and fro through the streets of Jerusalem; and seek in the broad places thereof; if ye can find a man, if there be any that executeth judgment, who seeketh the truth, and I will pardon it. Though they say, The Lord liveth, surely they swear falsely.

O Lord, are not thine eyes upon the truth? Thou hast stricken them, but they have not grieved; they have refused to receive correction; they have made their faces harder than a rock; they have refused to return.

Hear this now, O foolish people, without understanding, which have eyes and see not, which have ears and hear not. Fear ye not me? saith the Lord: will ye not tremble at my presence? which have placed the sand for the bound of the sea, by a perpetual decree that it cannot pass; though the waves thereof toss themselves, yet they cannot prevail; though they roar, yet they cannot pass over.

But this people hath a revolting, and a rebellious heart, they are departed and gone. Neither say they in their heart, Let us now fear the Lord our God, who giveth rain, both the former and the latter in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait as he that setteth snares, they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great and rich. They judge not the cause, the cause of the fatherless, yet they prosper; nor do they judge the right of the needy.

Shall I not visit for these things, saith the Lord? shall not my soul be avenged on such a nation as this?

A wonderful and horrible thing is committed in the land;

land: the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; but what will ye do in the end of it?

VI.

BE thou instructed, O Jerusalem, lest my soul depart from thee: lest I make thee desolate, a land not inhabited.

To whom shall I speak and give warning, that they may hear? behold, their ear is uncircumcised, they cannot hearken: the word of the Lord is unto them a reproach: they have no delight in it. From the least of them, even to the greatest of them, every one is given to covetousness; and from the prophet, even to the priest, every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, Peace, when there is no peace.

Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, and where is the good way, and walk therein; ye shall find rest for your souls: but they said, We will not walk in it.

Also I set watchmen over you, saying, Harken to the sound of the trumpet; but they said, We will not hearken,

Hear, O earth, behold I will bring evil upon this people, even the fruit of their thoughts; because they have not hearkened unto my words, nor to my law, but rejected it.

VII.

THE word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, Hear the word of the Lord, all ye of Judah, who enter in at these gates, to worship the Lord.

Thus saith the Lord of Hosts, the God of Israel, Amend your ways and your doings; and I will cause you to dwell in this place. Trust not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these. For if ye thoroughly amend your ways, and your doings: if ye thoroughly execute judgment between a man and his neighbour. If ye oppress not the stranger, the fatherless and the widow, and shed not innocent blood, nor walk after other Gods to your hurt; then will

will I cause you to dwell in this place, in the land which I gave to your forefathers, for ever and ever.

Behold, ye trust in lying words, which cannot profit. Will ye steal, murder, commit adultery, and swear falsely, and burn incense unto Baal, and walk after gods whom ye know not? come then and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations: is this house become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it, for the wickedness of my people Israel.

And now because ye have done all these works, saith the Lord, and I spoke unto you, rising up early, and speaking, but ye would not hearken; and called you, but ye answered not; therefore I will do to this house, which is called by my name, wherein ye trust, and to the place which I gave to you, and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, the whole seed of Ephraim.

Thus saith the Lord of hosts, the God of Israel, Put your burnt-offerings to your sacrifices, and eat flesh. For I spake not to your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices. But this I commanded them, saying, Obey my voice, and I will be your God, and ye shall be my people: walk ye in all the ways that I have commanded you, that it may be well with you; but they hearkened not, nor inclined their ear, but walked in the counsels, and in the imagination of their evil heart, and went backward, and not forward.

IX.

O THAT my head were waters, and mine eyes a fountain of tears; that I might weep day and night for the slain of the daughter of my people.

O that I had in the wilderness a lodging place of way-faring men; that I might leave my people, and go from them: for they are all adulterers, an assembly of treacherous men. They bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth; they

they proceed from evil to evil, and they know not me, saith the Lord. One speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

Shall I not visit them for these things, saith the Lord; shall not my soul be avenged on such a nation as this?

Who is the wise man, that may understand this, and who is he to whom the mouth of the Lord hath spoken, that he may declare it; for what doth the land perish, and is burnt up like a wilderness, that none passeth through?

The Lord saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them; therefore, behold, I will feed them, even this people, with wormwood: and give them water of gall to drink: I will also scatter them among the heathen, whom neither they nor their fathers have known; and I will send a sword after them, till I have consumed them.

Thus saith the Lord, Let not the wise man glory in his wisdom, nor let the mighty man glory in his might; let not the rich man glory in his riches. But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord who exercise loving-kindness, justice, and righteousness in the earth: for in these things I delight, saith the Lord.

X.

HEAR ye the word which the Lord speaketh unto you, O house of Israel, thus saith the Lord, Learn not the way of the heathen, nor be dismayed at the signs of heaven, for the heathen are dismayed at them. For the customs of the people are vain.

The Lord is the true God, he is the living God, and an everlasting king: he hath made the earth by his power, he hath established the world by his wisdom; and stretched out the heavens by his discretion. When he uttereth his voice there is abundance of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

Woe is me for my hurt, my wound is grievous; but I said, truly this is a grief, and I must bear it. The pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered.

O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.

O Lord correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

XII.

RIGHTEOUS art thou, O Lord, when I plead with thee; yet let me speak concerning thy judgments: why doth the way of the wicked prosper? why are all they happy who deal treacherously? thou hast planted them, they have also taken root; they grow, yea they bring forth fruit; thou art near in their mouth, but far from their reins.

How long shall the land mourn, and the herbs of every field wither; for the wickedness of them that dwell therein? the beasts are consumed, and the birds because they said, He shall not see our last end.

If thou hast run with the footmen and they have wearied thee, how canst thou contend with horses? and if in the land of peace wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?

XV.

THE Lord said unto me, Though Moses and Samuel stood before me, yet my mind could not be towards this people. Cast them out of my sight, and let them go forth.

Who shall have pity upon thee, O Jerusalem; for who shall bemoan thee; or who shall go aside to ask how thou doest? thou hast forsaken me, saith the Lord, thou art gone backward: therefore will I stretch out my hand against thee and destroy thee. Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, in all thy borders.

O Lord, thou knowest; remember me, and visit me; take me not away in thy long-suffering: know that for thy sake I have suffered rebuke. Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing

joicing of my heart: for I am called by thy name, O Lord God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand; for thou hast filled me with indignation.

Therefore thus saith the Lord, If thou return, then will I bring thee back, and thou shalt stand before me: and if thou wilt take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

I will make thee to this people a fenced brazen wall, and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save and to deliver thee, saith the Lord, I will deliver thee out of the hand of the wicked, and redeem thee from the hand of the terrible.

XVII.

Thus saith the Lord, Cursed be the man who trusteth in man, and maketh flesh his arm; whose heart departeth from the Lord. He shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land not inhabited.

Blessed is the man that trusteth in the Lord, and whose hope the Lord is. He shall be as a tree planted by the waters, which spreadeth out its roots by the river, and shall not see when heat cometh; but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit.

The heart is deceitful above all things, and desperately wicked, who can know it? I, the Lord, search the heart, I try the reins; even to give every man according to his ways, and according to the fruit of his doings.

O Lord, the hope of Israel; all who forsake thee shall be ashamed, because they have forsaken the Lord, the fountain of living waters.

Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise.

Behold, they say unto me, Where is the word of the Lord? let it come now: as for me, I have not hastened from

from being a pastor to follow thee, neither have I desired the woeful day, thou knowest.

Thus said the Lord unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in; and go out; and in all the gates of Jerusalem; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, who enter in by these gates. Thus saith the Lord, Take heed to yourselves, and bear no burthen on the Sabbath-day, nor bring it in by the gates of Jerusalem. Neither carry forth a burthen out of your houses on the Sabbath-day, neither do ye any work, but sanctify the Sabbath-day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their necks stiff, that they might not hear, nor receive instruction.

Now, if ye will diligently hearken to me, saith the Lord, to bring in no burthen through the gates of this city on the Sabbath-day, but hallow the Sabbath-day, to do no work therein, then shall there enter into the gates of this city, kings and princes sitting upon the throne of David.

But if ye will not hearken to me, to hallow the Sabbath-day, and not to bear a burthen: then will I kindle a fire in the gates of Jerusalem, which shall devour the palaces thereof, and it shall not be quenched.

XVIII.

THE word which came from the Lord to Jeremiah, saying, Arise and go down to the potter's house, and there I will cause thee to hear my words.

Then I went down to the potter's house, and behold, he wrought a work upon the wheels. And the vessel which he made of clay was marred in the hand of the potter: so he made it again another vessel as seemed good to him to make it.

Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter, saith the Lord? Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel. At what instant I shall speak concerning a nation, and a kingdom, to pluck up, and to pull down, and destroy it: if that nation against which I have

have spoken, turn from their evil, I will repent of the evil which I thought to do unto them.

And at what instant I shall speak concerning a nation, and kingdom: to build or to plant it. If it do evil in my sight, and obey not my voice, then I will repent of the good with which I said I would benefit them.

Go therefore, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord, Behold I frame evil against you: return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope, but we will walk after our own devices, and will every one do the imagination of his evil heart.

XXII.

Thus said the Lord, Go down to the house of the king of Judah, and speak there this word; and say, Hear the word of the Lord, O king of Judah, who sittest upon the throne of David, thou, and thy servants, and thy people, who enter in by these gates.

Thus saith the Lord, Execute ye judgment and righteousness; and deliver the spoiled out of the hand of the oppressor, and do no wrong: do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing, indeed, then shall there enter in by the gates of this house, kings sitting upon the throne of David, riding in chariots, and on horses, each with his servants and people. But if ye will not hear these words, saith the Lord, this house shall become a desolation.

And many nations shall pass by this city; and they shall say every man to his neighbour, Why hath the Lord done thus unto this great city? then they shall answer, Because they have forsaken the covenant of the Lord their God.

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong: that useth his neighbour's service without wages, and giveth him not for his work; who saith, I will build me a wide house, and large chambers; and cutteth him out windows, and it is cieled with cedar, and painted with vermilion. Shalt thou reign, because thou

thou closest thyself in cedar? Did not thy father do that which was right and just, and then it was well with him? He judged the cause of the poor and needy: and it was well with him. Was not this to know me, saith the Lord?

XXIII.

Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord.

Ye have scattered my flock, and driven them away, and have not visited them. Behold I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock, out of all countries whither I have driven them; and will bring them again to their folds, and they shall be fruitful and increase. I will set up shepherds over them, who shall feed them, and they shall no more fear, nor be dismayed, neither shall they be lacking, saith the Lord.

* Behold the days come, saith the Lord, when I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name, whereby he shall be called, The Lord our righteousness.

Mine heart within me is broken because of the prophets. I am like a man whom wine hath overcome; because of the Lord, and because of the words of his holiness. For the land is full of adulterers: because of swearing, the land mourneth: the pleasant places of the wilderness are dried up, their course is evil, and their force not right. Both prophet and priest are profane: yea in my house have I found their wickedness, saith the Lord. Wherefore their way shall be to them as slippery ways in the darkness: they shall be driven on and fall therein. And I will bring evil upon them, even the year of their visitation, saith the Lord.

I have also seen, in the prophets of Jerusalem, a horrible thing. They commit adultery, and walk in lies: they strengthen the hands of evil doers, that none doth return

* Relating to the Gospel Dispensation.

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from his wickedness; they are all of them to me as Sodom, and the inhabitants thereof as Gomorrah.

Therefore thus saith the Lord of Hosts, concerning the prophets, Behold, I will feed them with worm-wood, and make them drink the water of gall, for from the prophets of Jerusalem is profaneness gone forth into all the land: hearken not unto the words of the prophets, who prophesy unto you; they make you vain, they speaking a vision of their own heart, and not from the mouth of the Lord: they say to them that despise me, The Lord hath said you shall have peace, and to every one that walketh after the imagination of his own heart, they say, No evil shall come upon you.

I have not sent these prophets, yet they ran, I have not spoken to them, yet they prophesied; but if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

Am I a God near at hand, saith the Lord, and not a God far off? Can any one hide himself in secret places, that I shall not see him? do not I fill heaven and earth, saith the Lord? he that hath my word, let him speak my word faithfully; what is the chaff to the wheat: is not my word like a fire, saith the Lord? and like a hammer that breaketh the rocks in pieces? Behold, I am against the prophets, who use their tongues, and say, He saith, I am against them that prophesy false dreams, saith the Lord, and tell them, Cause my people to err by their lies, and by their lightness. I sent them not, nor commanded them, therefore they shall not profit this people at all, saith the Lord.

XXVI.

IN the beginning of the reign of Jehoiakim, the son of Josiah, king of Judah, came this word of the Lord, saying, Stand in the court of the Lord's house, and speak unto all the cities of Judah, who come to worship in the Lord's house, all the words which I command thee to speak to them; diminish not a word.

If so be, they will hearken, and turn, every man from his evil way, that I may repent me of the harm which I intended to do them, because of the evil of their doings;

and

and thou shalt say unto them, Thus saith the Lord, if ye will not hearken to me, to walk in my law, which I have set before you, and to the words of my servants the prophets, whom I sent unto you, rising up early and sending them; then I will make this house like Shiloh, and will make this city a curse to all the nations of the earth.

So the priests, and the prophets, and all the people, heard Jeremiah speaking these words, in the house of the Lord; and when he had made an end of speaking all that the Lord had commanded him to speak unto the people, they took him, saying, Thou shalt surely die; why hast thou prophesied in the name of the Lord, saying, That this house shall be like Shiloh, and this city shall be desolate without an inhabitant? and all the people were gathered against Jeremiah, in the house of the Lord.

When the princes of Judah heard these things, they came up from the king's house, unto the house of the Lord, and sitting down in the entry of the new gate, then spake the priests and the prophets unto the princes, and to all the people, This man is worthy to die, for he had prophesied against this city, as ye have heard.

Then Jeremiah said to all of them, The Lord sent me to prophesy against this house, and against this city, all the words which ye have heard; therefore now amend your ways, and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil which he hath pronounced against you; as for me, behold, I am in your hands, do with me as seemeth good and right to you, but know ye for certain, that if ye put me to death, ye will surely bring innocent blood upon yourselves, and upon this city, and the inhabitants thereof, for of a truth, the Lord hath sent me unto you, to speak all these words in your hearing.

Then said the princes and all the people unto the priests and to the prophets, This man is not worthy to die, for he hath spoken to us in the name of the Lord our God; then also rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micha the Morashite prophesied in the days of Hezekiah, king of Judah, and spoke to all the people of Judah, saying, Thus saith the Lord

Lord of Hosts, Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of a forest. Did Hezekiah, and all Judah put him to death? did he not fear the Lord, and beseech the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

And the hand of Ahikam, the son of Shaphan, was with Jeremiah, that they should not give him into the hand of the people, to put him to death.

XXX.

THE word that came to Jeremiah from the Lord: Thus speaketh the Lord God of Israel, saying, Write thee all the words which I have spoken to thee in a book, for lo, the days come that I will bring back the captivity of my people Israel and Judah, saith the Lord, and I will cause them to return to the land which I gave to their fathers, and they shall possess it.

Fear not therefore, O my servant Jacob, neither be dismayed, O Israel, for lo, I will save thee from afar, and thy offspring from the land of their captivity, and Jacob shall return to be in rest and be quiet, and none shall make him afraid; for I am with thee, saith the Lord, to save thee: though I make a full end of all nations, whither I have scattered thee, yet I will not make a full end of thee, but I will correct thee in measure, and not leave thee altogether unpunished.

XXXI.

AT that time, saith the Lord, I will be the God of all the families of Israel, and they shall be my people; they shall say no more, The fathers have eaten a sour grape, and the childrens teeth are set on edge; but every one shall die for his own iniquity, every man who eateth the sour grape, his teeth shall be set on edge.

Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant which I made with their fathers, when I took them by the hand to bring them out of the land of Egypt (which covenant they brake, although I was as a husband to them.) But
this

this shall be the covenant which I will make with the house of Israel ; after those days, saith the Lord, I will put my law in their inward parts ; and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more, every man his neighbour, and every man his brother, saying, Know the Lord ; for they shall all know me from the least of them, unto the greatest of them ; for I will forgive their iniquity, and remember their sin no more.

Thus saith the Lord, who giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night, who divideth the sea, when the waves thereof roar ; the Lord of Hosts is his name.

Thus saith the Lord, If the heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off the seed of Israel, for all that they have done.

LAMENTATIONS OF JEREMIAH.

I.

HOW doth the city sit solitary, that was full of people ? how is she become as a widow ? she that was great among the nations, and princess among the provinces, how is she become tributary ?

Judah is gone into captivity, because of affliction, and because of great servitude : she dwells among the heathen, she findeth no rest : all her persecutors overtook her between the straits.

The ways of Zion mourn, because none come to the solemn feasts : all her gates are desolate : her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper : for the Lord hath afflicted her ; for of the multitude of her transgressions, her children are gone into captivity before the enemy.

From the daughter of Zion all her beauty is departed : her princes are become like harts that find no pasture ;

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and they are gone without strength before the pursuer. Jerusalem remembered in the days of her affliction, and of her miseries, all her pleasant things which she had in the days of old. When her people fell into the hand of the enemy, and none helped her, the adversaries saw her, and mocked at her sabbaths.

Jerusalem hath grievously sinned, therefore is she removed: all that honoured her despise her: she sigheth and turneth backward. She remembered not her last end, therefore she came down wonderfully: she had no comforter.

O Lord, behold my affliction: for the enemy hath magnified himself. The adversary hath spread out his hand upon all her desirable things. All her people sigh, they seek bread, they have given their pleasant things for meat to relieve the life. See, O Lord, and consider, for I am become vile.

Is it nothing to you, all ye that pass by! Behold and see, if there is any sorrow like my sorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his anger.

The yoke of my transgressions is bound by his hand: they are wreathed and come up upon my neck: he hath made my strength to fail. The Lord hath delivered me into the hands of those from whom I am not able to rise up. The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men.

For these things I weep, mine eye runneth down with water, because the comforter, that should relieve my soul, is far from me. My children are desolate, because the enemy prevailed.

The Lord is righteous, for I have rebelled against his commandment. Behold, O Lord, I am in distress, my bowels are troubled, mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth; at home there is as death. They have heard that I sigh, having none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done it: thou wilt bring the day which thou hast called, and they shall be like me.

III.

I AM the man that hath seen affliction by the rod of his wrath. He hath led me and brought me into darkness, but not into light.

I said, My strength and my hope is perished from the Lord, remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me.

This I recal to my mind, and have hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.

The Lord is my portion, saith my soul, therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope, and quietly wait for the salvation of the Lord.

It is good for a man that he bear the yoke in his youth. He sitteth alone, and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust, if so be there may be hope. He giveth his cheek to him that smiteth him. He is filled with reproach.

The Lord will not cast off for ever; but though he cause grief, yet he will have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. To subvert a man in his cause, the Lord approveth not.

Wherefore doth a living man complain, a man, for the punishment of his sins? Let us search and try our ways, and turn again to the Lord! Let us lift up our hearts with our hands unto God in the heavens.

We have transgressed, and have rebelled. Thou hast made us as the off-scouring and refuse in the midst of the people. All our enemies have opened their mouths against us. Fear and a snare is come upon us, desolation and destruction.

Mine eyes runneth down with rivers of water, for the destruction of the daughter of my people, till the Lord look down, and behold from heaven.

Mine enemies have chased me like a bird, without cause. They

They have cut off my life in the dungeon, and cast a stone upon me. Waters flowed over mine head, then I said, I am cut off.

I called upon thy name, O Lord, out of the low dungeon. Thou hast heard my voice. Hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee: thou saidst, Fear not. O Lord, thou hast pleaded the cause of my soul, thou hast redeemed my life. Thou hast seen my wrong, judge thou my cause. Thou hast seen all their vengeance, and all their imaginations against me: the lips of those that rose up against me, and their device against me all the day.

IV. and V.

How is the gold become dim? how is the most fine gold changed?

The precious sons of Zion, comparable to fine gold. How are they esteemed as earthen pitchers, the work of the hands of the potter?

They that did feed delicately, are desolate in the streets: they who were brought up in scarlet, embrace dung-hills.

The punishment of the iniquity of the daughter of my people, is greater than the punishment of the sin of Sodom, which was overthrown as in a moment, and no hands stayed on her.

Remember, O Lord, what is come upon us: consider and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows. Our necks are under persecution, we labour and have no rest.

The crown is fallen from our head: woe unto us that we have sinned. For this our heart is faint, for these things our eyes are dim.

Thou, O Lord, remainest for ever. Thy throne from generation to generation. Why dost thou forget us for ever, and forsake us so long time? Turn thou us unto thee, O Lord, and we shall be turned: renew our days as of old.

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